

# Journal of Religious Instruction

*Issued  
with  
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# Table of Contents

Editorials:	737	
A Course in the Teaching of Religion in Catholic Colleges for Women. Teaching the Saints to Children. Concrete Realization. Memorizing Questions from the Catechism. The Spirit and Purpose of Vacation Schools. The First Communion Catechism.		
Religion in the Elementary School:		
The Children's Mass	<i>Rev. Emil W. Dunn, O.F.M.Cap.</i>	746
Face the Difficulties of Life	<i>Sister Mary Inez Phalen, O.S.F.</i>	751
Scriptural References for "The Revised Baltimore Catechism"	<i>Rev. G. H. Guyot, C.M.</i>	766
High School Religion:		
Apologetics	<i>Brother John Joseph, F.S.C.</i>	775
A Supreme Device in Teaching Religion	<i>Brother Pius, F.S.C.</i>	781
The Commandments: Knowledge of Twelfth Grade Students	<i>Sister Mary Loyola, P.H.J.C.</i>	783
College Religion:		
Religious Instruction at Secular Institutions	<i>Rev. Roger Schoenbechler, O.S.B.</i>	799
The Confraternity of Christian Doctrine:		
Methods of Promoting Attendance at Religious Vacation Schools	<i>Rev. Charles Heid</i>	808
The Confraternity Question Box		814
New Books in Review:	817	
<i>The Meaning of the Mass. Thomas the Good Thief. Easy Notation for Singing the Proper of the Mass. Easy Notation Hymnal. Sunday Compline.</i>		

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## Editorial Notes and Comments

### A COURSE IN THE TEACHING OF RELIGION IN CATHOLIC COLLEGES FOR WOMEN

Confraternity directors are always pleased when local colleges will offer an elective course in the Teaching of Religion. However, we hope that the day will come when Catholic colleges for women will require all students to take a course in Catechetics. St. Angela Merici had the right idea. One of her prime objectives in founding the Ursuline Order was to offer training for family life. At present the comparatively few college students who are pursuing courses in Catechetics are enthusiastic about them. One frequently hears students remark: "Never before did I realize the motivation for Christian living that can be found in the study of the Creed;" "This is the first time in my life that I have ever understood the direct relationship between Christian morals and the means of grace;" "One certainly needs to know how the individual develops a religious character;" "One would never dream that the home exerts such an influence;" "I thought all parents needed to do was to teach prayers to their youngsters, and to send them to Catholic schools;" "Few parents know, I am sure, the effect of their personal life on the religious and moral development of their children;" "How could one expect the Mass to be the greatest force in the life of the individual when parents themselves have no appreciation of it?" "Most parents are afraid to be religious in their conversation. It's because they aren't sure of themselves!" "No course

in high school or college has helped me to understand the power of grace as this one which required me to interpret the divine life of grace to children."

Catholic colleges can be of assistance to the diocesan Confraternity in training Religion teachers for public school groups, but much more will be achieved if all students are required to take such training. It will prepare students to become parent-educators. We are inclined to think the parent-educator activities of the Confraternity of Christian Doctrine are of greatest potential worth. Young women are always interested in marriage and motherhood, although their college courses are preparing them to be teachers, librarians, laboratory technicians, or nurses. The majority look upon the so-called career "as a filler for the interim between graduation and marriage." Mother Berenice Rice, O.S.U., in the Quadracentennial Number of *Ursuline Tradition and Progress*,<sup>1</sup> says of data procured in a survey made by a group of students:

Many of the statements constructed by the students center around the question of marriage and the family. In those that cover the matter of careers, marriage is always the preferred alternate. Marriage and motherhood are of prime importance in the life of the modern college woman as is revealed in her favorite topic of conversation, her interests, and her positive plans for the future.

Almost unanimously these women feel that they will be best fitted and happiest "caring for a home and children," rather than engaging in professional or executive careers. Taking the same question conversely they agree that career women are "less useful and interesting than housewives."

Do careers have no appeal for them? Yes, as a filler for the interim between graduation and marriage. But even if they established themselves in a satisfactory career they feel they should "give it up at once for a homemaking career," when the opportunity presents itself. They feel that marriage and careers do not jibe and that one should not marry until the husband is financially able to support a home and family. As an alternative they advocate marrying and "learning to do without things they have been used to."

<sup>1</sup> Mother Berenice Rice, O.S.U. Education: for Career or Marriage? *Ursuline Tradition and Progress*, p. 98. October 21, 1941.

A required course in Catechetics has a very definite contribution to make to the character of the college woman. The course should have all the dignity in scholarship requirements that one expects in a college course. It can guide students in a synthesis of the courses in Religion which they have been pursuing. It can give them a grasp of the processes, natural and supernatural, through which a religious and moral character is developed. It will give them experience in understanding the effect of the character of parents on their children. It will make religious knowledge useful to them. It will give them inspiration for growth in their personal religious character and in religious knowledge. It will prepare them to make a contribution to social life comparable to very few others. We, therefore, recommend to deans of instruction to consider the advisability of requiring all college women to pursue a course of this nature some time during their college career. We believe that they will not regret provision for the same. The *JOURNAL OF RELIGIOUS INSTRUCTION* suggests the following as a possible outline for a course in Catechetics in a Catholic college for women.

### CATECHETICS

A required course for Catholic students, organized to give concrete and practical assistance for participation in the religious education of children primarily in the home, but also in Confraternity classes. The work of the course will be organized around the following problems, with emphasis on techniques of individual guidance and a study of content and methods of instruction.

- (1) The obligations of the Sacrament of Matrimony and "the grace of state."
- (2) The major objectives of religious education.
- (3) The child, his nature, and his needs.
- (4) Principles of moral education (the psychology of religious development with consideration both of natural and supernatural factors).
- (5) The religious life of the home.
- (6) How to teach Religion to the pre-school child.

- (7) The content of formal religious instruction (the doctrine of the *Catechism*: relation of one part to the other—ideals, motives, means), always considered in its contribution to the major objectives of religious education.
- (8) How to prepare children for First Communion.
- (9) How to teach doctrine to children of the intermediate and upper grade level.
- (10) Problems in the religious education of the child of elementary school years.
- (11) How to guide the religious development of the adolescent.
- (12) How to teach prayer and prayers.
- (13) How to make Holy Mass a concrete and practical realization to the young.
- (14) Specific doctrines of Religion that have a very special contribution to make to our day, particularly those related to the doctrine of the Mystical Body of Christ and their application to child life.
- (15) The Confraternity of Christian Doctrine: its organization, activities, local problems.

### TEACHING THE SAINTS TO CHILDREN

A recent article in the *Sower*<sup>1</sup> wisely reminds us that lessons which "interest the child may do much good while lessons that make the things of God seem dull, injure the chances of the child loving God." The author suggests that the teacher begin with things the child can see and touch. To those teachers who say they cannot draw, the writer says:

Some teachers may say they cannot draw: but all teachers can use simple symbols: anybody can make a chalice and host and a table: the child does not scoff at diagrammatic drawings, but he will laugh at failures in attempts at naturalistic representation. Drawing for this purpose should be regarded as a kind of writing. Also, when a blackboard is used, it is good to call the child's attention by writing what you have to say in complete silence on the board, so signalling, as it were, to the children.

If you need a figure of Christ, a cross with IHS is ample. If Our Lady, a crown over an M. If the twelve Apostles, twelve stars; and in this way a kind of shorthand can be developed, which the children will enjoy.

The writer illustrates the foregoing in the following, with the story of St. Peter:

<sup>1</sup> R. Kynaston, "Eye as well as Ear!" *The Sower*, pp.6-7, (January, 1942).

If your subject is the life of a Saint, the nearer your story can approach the form of "This is the house that Jack built," the better. It cannot be done all through, but the same kind of repetition and lilt helps the memory.

For instance, the history of St. Peter can be told in this way:—

1. This is the lake where St. Peter fished.
2. This is the boat on the lake where St. Peter fished. (Draw it)
3. This is Christ sitting in the boat and teaching the people on the lake where St. Peter fished. (Put IHS in the boat.)
4. This is the net with which St. Peter fished.
5. These are the fishes caught in the net with which St. Peter fished, when Our Lord told him to let down the net.
6. This is the rock which Christ told St. Peter he was.
7. This is the Church that Christ built on the rock.
8. This is the sword with which St. Peter tried to defend Our Lord.
9. This is the cock that crowed when St. Peter denied Our Lord.
10. These are the Five Wounds shining all gloriously in the garden (draw five stars for the sacred wounds) on Easter Day when Christ showed Himself to St. Peter.
11. These are the keys that Christ gave to St. Peter to open and shut Heaven and Hell.
12. These are the sheep and lambs of which Christ made St. Peter the shepherd.
13. This is the cross upside down on which St. Peter was crucified at Rome . . .
14. This is the tiara of the Pope of Rome who sits in St. Peter's chair, holding the keys and teaching and ruling Christ's flock.

All these things, except the sheep, can be easily drawn; in themselves they make a history of St. Peter and teach the doctrine of his privileges without any abstract talk.

With ingenuity the life of any saint can be told and illustrated in this way. With St. Paul it's a good thing to draw thirteen envelopes for his thirteen epistles, and write on each envelop to whom they were addressed.

### CONCRETE REALIZATION

Last Fall we investigated the background knowledge of a group of college freshmen who were preparing to teach the Mass to public school children. We were more than pleased with our findings. The young women questioned showed an extraordinary appreciation of their part in the Mass. Immediately we asked first one student, then another: "Where did you go to high school?" Interesting, indeed, were the

replies. The students came from a variety of Catholic high-schools in the Chicago area. No particular school had more than two representatives. All in the group had a realization of their personal part in the supreme act of corporate worship. Moreover, they announced they had learned about it in high-school Religion. We wish we knew more about this group of young women. We would like to know about the practical expression of their knowledge. We are inclined to think that we would not be disappointed. It is quite possible that the realization of their part in the prayer life of Christ's mystical body engendered the zeal they manifested in giving volunteer service.

We would also like to know if our findings were typical of those which would be procured from an adequate sampling of students from the high-schools represented. Teachers need to aim at concrete realization and to discover, too, something of its practical expression in the prayer life of the student. We doubt if a school is developing realization when less than ten per cent of a resident student body assist at Holy Mass and ninety per cent received daily Communion.

#### MEMORIZING QUESTIONS FROM THE CATECHISM

The February number<sup>1</sup> of this magazine offered for criticism a series of principles that might be used in the selection of Catechism questions for memorization. The March issue<sup>2</sup> published one hundred questions and answers, the result of one group's application of these principles to the *Revised Edition of the Baltimore Catechism No. 2*. These questions, however, represent only one phase of the problem of memorization. A statement made by the Episcopal Committee of

<sup>1</sup> "What are those Questions in the *Revised Edition of the Baltimore Catechism No. 2* that should be Memorized?" *Journal of Religious Instruction*, pp. 469-471, (February, 1942).

<sup>2</sup> "One Hundred Answers for Memorization from The Revised Baltimore Catechism No. 2." *Journal of Religious Instruction*, pp. 561-565, (March, 1942).

the Confraternity of Christian Doctrine says: "*Catechism No. 2* is intended for pupils about twelve years of age." The statement implies definitely that *Catechism No. 2* should not be used with children before the seventh grade level. Of *Catechism No. 1*, the Episcopal Committee announced that it is "intended for children who have made their First Communion." This we would interpret as placing the No. 1 text at the intermediate grade level. Moreover, we would imply that the pupil of these grades should not be required to memorize questions and answers from *Catechism No. 2* that are not in *Catechism No. 1*. Checking the one hundred questions and answers for memorization that are given in the March number of the JOURNAL with the *Revised Edition of the Baltimore Catechism No. 1*, we find that sixty-five of the questions and answers are included in *Catechism No. 1*, either with the same wording as *Catechism No. 2* or in a more simple phraseology.

The question of memorization of answers in the exact terminology of the Catechism should receive the attention of teachers, particularly of those who are requiring letter-perfect memorization of a large number of questions and answers. May we remind these teachers that our preliminary study suggests letter-perfect memorization of only sixty-five questions in *Catechism No. 1*. Lastly, we add the continued admonition: (1) that word-for-word memorization of an answer be required only at the end of a learning cycle; (2) that the classroom provide opportunities for very brief but regular periods of drill.

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#### THE SPIRIT AND PURPOSE OF VACATION SCHOOLS

According to available records, the first Religious Vacation Schools for Catholic children were established in 1921 by Bishop Edwin V. O'Hara, at that time still Father O'Hara,

in Lane County, Oregon. The previous year, at the annual convention of the N.C.E.A., Father O'Hara had described the possibilities of Religious Vacation Schools, based consciously on the model of Lutheran Summer Schools with which he had become familiar a quarter of a century earlier in the state of Minnesota. The Religious Vacation Schools in Lane County "were not held for the preparation of certain groups of children for one or another of the sacraments, but were designed to *supplement* the year-round instructions of all Catholic children in the public elementary schools. They succeeded in gathering for sixty hours of organized religious education under competent teachers a far higher percentage of the children in the parish than the Saturday or Sunday schools were able to reach."<sup>1</sup>

The spirit and purpose of the Vacation Schools was described later by Bishop O'Hara in the *Religious Vacation School Manual* for 1933, and this spirit and purpose are still the same:

The vacation school seeks to impress the message of Religion through every faculty of the child capable of receiving it. Only one short period a day is devoted to the recitation of the catechism. Teachers must be sought and trained to explain the simple prayers in a simple manner; to interpret sacred pictures to the children; to lead them in sacred music; to recount the Biblical stories and the lives of the saints in a way that will interest the children and at the same time point a message; to dramatize the sacred history; to awaken the children to the beauty of the round of the Church's year; to develop an understanding love for the Mass and reverence for the privilege of serving at Mass; to cultivate taste and capacity for the care of the altar and the sacred vestments—all this in addition to explaining simply the lessons of the catechism; moreover, to promote and supervise recreation and games, which may not be neglected as a religious influence. There is unsuspected talent in many of these lines, even in the most remote places, and it will be the mark of a live Confraternity to capitalize on all the talent available. Remember that the training of teachers to do these things is adult religious instruction of the greatest importance.

<sup>1</sup>From a recently published pamphlet: Most Rev. Edwin V. O'Hara, *The Confraternity of Christian Doctrine*. Paterson, N. J.: St. Anthony Guild, 1942. Pp. 37.

### "THE FIRST COMMUNION CATECHISM"<sup>1</sup>

Last November the Episcopal Committee of the Confraternity of Christian Doctrine issued the third in their series of Catechisms, the *First Communion Catechism*. In a total of fifty-four questions, presented in eleven lessons, selected mysteries of Faith are given to the small child. For parents and for teachers, there are foot-note references to the *Revised Edition of the Baltimore Catechism No. 2*. If our count is correct, in this simple Catechism only 254 different words are used. Pleasing simplicity is manifested in most of the answers. Question 45 is illustrative:

Q. *What must you do to receive the Sacrament of Penance?*

A. To receive the Sacrament of Penance I must:

- (1) Find out my sins.
- (2) Be sorry for my sins.
- (3) Make up my mind not to sin again.
- (4) Tell my sins to the priest.
- (5) Do the penance the priest gives me.

Religious education is blessed in this new Catechism offering a simple theological outline for pedagogical development. Teachers of small children will rejoice that wise theologians appreciate their problems and recognize, in the spirit of the Code of Canon Law, that small children can make a good confession and receive Holy Communion worthily with the simplest of instruction. For perhaps ten years, those who have used Father Heeg's and Mother Bolton's materials have had this same kind of assistance. These authors selected and presented doctrine in terms of child capacity and the Code of Canon Law. That this new Catechism may serve as the groundwork for the type of thing that Mother Bolton and Father Heeg have done so well for those who are using their materials is the sincere wish of this JOURNAL.

<sup>1</sup> The *First Communion Catechism*, prepared from the "Revised Edition of the Baltimore Catechism No. 2," Patterson, N. J.: St. Anthony Guild Press, 1941. Pp. x+12. Price 7c.

## Religion in the Elementary School

### THE CHILDREN'S MASS

REVEREND EMIL W. DUNN, O.F.M.Cap.  
Capuchin College  
Washington, D. C.

Everyone at the nine o'clock children's Mass smiled when little Joe Petroni remarked quite innocently, "Father, I fell down the cellar steps once!"

"You did?" echoed the young priest who assists Father Luigi on Sundays. "That's too bad. You didn't get hurt, though, did you?"

"Yes, Father!"

Smiles widened. Some of the older children tittered. The grown-ups present saw that Father was "on the spot." His questions and stories had just about convinced everyone that the Guardian Angel watches over the body and soul of each little boy and girl. Was Joe Petroni's Guardian Angel asleep when Joe tripped on the top cellar step? Was the angel to blame because Joe got hurt? Oh, no! Guardian Angels are always watching over us. Even Joe admitted this after a few leading questions.

"If it had not been for my Guardian Angel, I might have been hurt much worse than I was," Joe confessed to the satisfaction of all.

This is but one of the several situations that have enlivened Father's catechetical talks since he began helping out at Holy Cross Church last October.

Pope Pius XI in his encyclical on "Atheistic Communism" writes: "We are happy to voice Our paternal approval of the zealous pastoral activity manifested by so many bishops and

priests who have with due prudence and caution been planning and applying new methods of apostolate more adapted to modern needs."

Was it advisable to apply a new method of instructing the children at Holy Cross Church? Father Luigi, the pastor, thought so. His parish is peculiar in some respects. It is a national parish. Every Italian within the city limits of a thriving mid-western mill town automatically belongs to Holy Cross parish. The people are scattered. It is difficult to get them to attend their own parish church. Then, too, there is the language problem. Father Luigi preaches in Italian twice every Sunday. But many of the children and young people of the parish neither speak nor care to listen to Italian. Therefore, those who desire to hear English sermons attend the children's Mass. Many of these older parishioners as well as the children need instruction in Christian doctrine. What would be the best way to teach these people the truths of their religion? An English sermon, preached from the heights of the pulpit, might figuratively as well as literally go over the heads of the children. During a formal sermon, the grown-ups took advantage of the occasion to make social calls despite the fact that they were in church. Some of the men left the church during the sermon. How overcome these difficulties, really instruct the children, and, of course, reach the grown-ups through the children?

A series of catechetical talks in place of the sermon was suggested. These talks would coincide with the material to be taken in Sunday school which follows the children's Mass. Thus the Sisters could review the matter taken at Mass, and by adding their own observations and drawing out a point here and there, impress the lesson more deeply on the minds of the children. The series was to treat of the Sacraments. Special attention would be given to the Sacrifice of the Mass. The central theme, the end and aim of the instructions is summed up in the question: "How do I prove that I am a child of God?" Armed with a copy of *Catholic Faith*, Book II and Father Luigi's approval, Father's young assistant returned to his monastery to pray, work, and worry over the first talk in the series.

Returning to Holy Cross Church the following Sunday, Father was loaded down with questions, stories, examples, plenty of confidence and no experience. Stepping through the gates of the communion rail after reading the announcements was the most difficult task of all. Once down in the middle aisle, in the midst of the children, all nervousness vanished. The naturalness of the children, their reaction to the novelty of the situation, and the undisguised interest of the grown-ups made the rest easy. Following his plan of action, Father put leading questions to the children and developed the talk along the lines their answers suggested. In a well thought out plan, the answers lead to a natural development of the topic. The priest really guides the progress of each lesson; the children seem to have taken the initiative.

The series has continued for four months. Baptism, Confirmation, Penance, and the Eucharist have been treated successively. Now that the series on the Sacrifice of the Mass is well under way, what is there to show for the time and effort expended in planning and applying this new method of instruction during the children's Mass?

When the children see Father standing on their own level and walking up and down the middle aisle, they lose all fear of him. Confidence grows in the heart of each child as he discovers that Father's questions are not so difficult to answer, after all. However, Father usually inserts a stickler into each lesson. For example, when treating the Sacrament of Baptism, he asked: "How many Sacraments can a boy receive?" Immediately a little fellow shouted, "Six." Another promptly contradicted him with the answer: "Seven!" A short debate ensued which cleared up the question. By now, the bolder children are fighting to answer; the timid are at least willing to hazard a response.

Shortly before finishing the talks on Baptism, the young priest approached Father Luigi with the suggestion that it might be a good idea to "baptize" a baby doll next Sunday after Mass. Perhaps the "baptism" might take place in the parish hall during Sunday school class. Father Luigi would not hear of it. Why waste the demonstration by confining it to the children alone? "You will have the 'baptism' in the

church after Mass. Use the baptistry. Vest yourself and have the servers vested as though it were a real Baptism. Use two of the children as godparents. Invite the congregation to stay and watch the ceremonies." These were practically commands, commands which Father was only too pleased to carry out. All of the children and over half of the grown-ups stayed to witness the "baptism." A very old couple listened to each word of explanation and followed every move of the priest with the deepest interest. Although they were probably grandparents with a dozen grandchildren whose baptism they had attended, perhaps this was the first time in their lives that they really got any ideas of what the ceremonies of Baptism mean. Many of those present confessed that this demonstration had given them a real understanding and appreciation of the grace of Baptism.

During the series on the Mass, a miniature altar is used. This altar is complete in every detail. A small baby-doll priest and server move about the altar as the instructions proceed. The first talk in this series explained the vestments worn at Mass. One by one they were explained and put on the doll. Even now, weeks after this explanation, the children remember the names of the vestments and what they represent. When the color of the vestments changed from green to purple of Septuagesima Sunday — the doll's vestments changed likewise — the children explained the reason for the new color.

The following talk was devoted to dressing the altar. Each succeeding Sunday after Mass, an individual Sunday school class remains in church and inspects the altar at close range. The problem, of course, is to dress the altar correctly. It is refreshing to note the eagerness with which the boys and girls attack the problem, and to follow the intelligent explanations they give for what they are doing. Incidentally, in explaining the altar stone, Father showed the children a real altar stone taken from a side altar. The children never got over their surprise on learning that each altar stone contains a real grave and the relics of real martyrs. When asked: "Why does Father kiss the altar?" at least ten children are eager to explain about the relics in the altar stone and that the altar represents Christ.

One of the most satisfying results of these talks is their influence over the grown-ups. The simplicity of the talks, the concrete examples, and the demonstrations of the liturgy in action appeal to them. The instructions reach the older people through the children. This indirect approach saves their faces. They never fear showing their interest; they will not be asked any questions. How do the grown-ups show their interest? First of all, by staying in church for the talks. Secondly, no one disturbs the proceedings with talking or laughing in church. Father himself gets indirect approvals on the series. As one person reported to Father Luigi: "Tell that young priest to keep up the talks. The old people who used to talk all during the sermons now sit on the edge of the pews because they are afraid they might miss something!"

The theme of the entire catechetical series is this: "How can I prove that I am a child of God?" Every lesson has a practical application within the reach of each one in church. Special stress is laid on receiving Jesus in Holy Communion. From a scanty two communion rails of communicants in October, the number has grown to four full rails. The empty seats at the nine o'clock Mass have been filled.

Have the catechetical talks produced results? Are they worth while? Should they be continued? Yes! The talks help all concerned. The children have become enthusiastic. Interest is evident among the grown-ups. Courage has been born in the heart of a priest.

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#### KNOWLEDGE IN COLD STORAGE

The knowledge of doctrine must endure, but that is not enough; it is no good if it endures as cold storage. The pharisees knew the law, but their knowledge was barren of fruit in their conduct. "The letter killeth while the spirit giveth life." Christ did influence and change for the better the lives of His audiences. And His teaching way was the parable way, the first principle of which is adaptation, that is, a consideration for the capacity, the needs, and the circumstances of His audiences.

(By Rev. John T. McMahon, *Teaching to Think in Religion*, Milwaukee, Wisconsin: The Bruce Publishing Co., 1939, Ch. II, p. 34.)

## FACE THE DIFFICULTIES OF LIFE

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EDITOR'S NOTE: The following report is the combined work of several members of a class in Educational Psychology conducted by Sister Mary Inez. The contributors are young religious preparing to teach.

### I. THE BRAVE ATTITUDE TOWARD LIFE

Before we can really know what anything is, we must know what it is for; that is, we must have a knowledge of purpose. This applies to life as to anything else. Before we can begin to talk about life and about solving its difficulties and problems we must know what the purpose of life is. The truth about the purpose of life cannot be learned from science, experiments, or theories. The best way of finding an answer is to go to the Maker of life. Since all things are from God, the only one who can tell us why we are here on earth is Christ, Who came to teach us how to live intelligently.

While here with the children of men the Son of God declared: "My meat is to do the Will of Him Who sent me."<sup>1</sup> Now, since we are sons of God by adoption through the sacrament of Baptism, our purpose in life must necessarily be that of our Brother, Christ. A realization of this aim in life is most important for, if our aim be true, it will give force and directness to our whole character. Fundamentally, the difference in character of the multitude working here below lies in this, that some fulfil the duties of life because they are obliged to do so, while others do them in obedience to the Will of God. The importance of the latter as a motivating force can be understood from the fact that the fulfilling of this purpose is the condition of perfection.<sup>2</sup>

<sup>1</sup> John iv, 34.

<sup>2</sup> Cf. F. J. Sheed, *A Map of Life* (New York: Sheed and Ward, Inc., 1933), pp. 12-14. B. W. Maturin, *Some Principles and Practices of the Spiritual Life* (New York: Longmans, Green and Co., 1927), pp. 61-67.

This purpose which we are called to fulfil is sometimes called the principle of vocation. Since every person in life has some vocation which he follows in the time and place chosen by God, his great problem will be how to live and get along in the environment in which he finds himself. Every environment offers difficulties as well as opportunities. To the person who has a clear idea of the purpose and nature of life, the difficulties will be taken as much for granted as the opportunities. He will not expect life to be easy. The hope of attaining the unseen world to which Christ has directed his thoughts will make life bearable and livable. It is only to those who forget this that life seems futile.<sup>3</sup>

Very early in life man finds that he is living in a world of laws which govern both his physical and spiritual life. He can either ignore or accept these laws. If he ignores them—as for example, he ignores the law that fire burns—they lead to his diminution and destruction. If he accepts them, and every sane man does, he tries to live in accordance with them, though perhaps at the same time hating the laws which thus bind him. The latter is the safest road to follow, for in either case the only freedom possible is freedom within the laws themselves.<sup>4</sup>

This acceptance or adjustment—the changing of ourselves to fit the environment, when mastery or change of the environment to suit ourselves is not morally right nor physically possible—constitutes a very important factor in the development of a healthy moral and mental outlook on life. Realizing that we cannot ignore the laws governing our lives nor the difficulties which our environment presents will make us face them courageously and honestly. Seeing in them a means of perfecting our character, if successfully dealt with, will help us to take a firm stand. The decisions that make a person take place in the will. If we determine to face our difficulties squarely and to accept the Will of God in all things, we will gradually acquire strength of character.

Every time we successfully overcome an obstacle we strengthen ourselves for the next encounter. If, however, we

<sup>3</sup>Cf. B. W. Maturin, *op. cit.*, pp. 62-65; W. H. Russell, *Christ the Leader* (Milw.: Bruce Publishing Co., 1937), p. 446.

<sup>4</sup>Cf. F. J. Sheed, *op. cit.*, pp. 20-27.

refuse to face a difficulty and run away from it, we soon become weak and cowardly both mentally and morally, just as one who shirks work and every form of exercise soon becomes physically weak. When we run away from difficulties or refuse to face them we find something to substitute for the overt adjustment which should have been made. This substitution or compensation will be some form of mental delusion, some retreat from reality, which if indulged in too often, leaves the individual mentally and morally weak.<sup>5</sup>

Pretending that difficulties do not exist is as bad as running away from them. It does not solve the difficulty but adds another to it—that of trying to keep others in ignorance of our true state. Such action, besides being a species of self-deception and an attempted deception of others, only leads us further away from our purpose in life—union with Christ through doing the Will of God.

## II. KNOWLEDGE OF GOD AND SELF

Life's difficulties also have their source in our own person and nature. Self is our greatest enemy, but only because we make it so. God intended it to be our greatest friend. Understanding our nature, its tendencies, impulses, and desires, is the first step in the successful solving of the difficulties that arise directly and indirectly therefrom. This leads us to the knowledge of God, for self-knowledge is both a condition and effect of this knowledge. Knowing God gives us a measure by which we can estimate ourselves. We cannot grow in the knowledge of God without perceiving how utterly unlike Him we are, how little we know of the secret and mysterious workings of our nature, and how impossible it is to advance without this knowledge of ourselves.

One of the means of acquiring self-knowledge is through the criticisms of others. Very often we imagine ourselves to be entirely different than we really are. Others, however, can see our good and bad points much better than we can. We may be able to judge human nature correctly, but when we come to judge ourselves we become too lenient, for our vision

<sup>5</sup> Cf. Wm. Trow, *Educational Psychology*. Chicago: Houghton Mifflin Company, 1931, pp. 72-73.

is distorted by self-love. If we realize this deficiency in ourselves and this ability in others, we will try to see the truth in what others say of us and profit by it.

We shall also profit by coming into contact with those whose lives are a rebuke to the tone and manner of our way of living. The more perfect the character that crosses our path the greater will be the impression made, and the better will we see and judge ourselves. If this is true of our contact with great men, how much more does it apply to our contact with the God-Man, Jesus Christ, when we are conscious of His presence in our daily lives, for "His life is the light of men."<sup>6</sup>

### III. PLAN FOR LIFE

A person without a plan of life may be compared to a high-school freshman who has not yet acquired good study habits. Just as the freshman wastes half his time running hither and thither, beginning this, laying aside that, so the person who lacks a plan of life loses its most golden moments by not knowing what to do or what not to do.

This plan of life must not be too idealistic or fanciful, for a task loses its interest when it is incapable of performance. Nor must it be too excessively planned and then dreamed away. Common sense and possibility must characterize it in order that happiness may come within the grasp of the planner and something of value may be accomplished.

Before we can plan how to do something, we must know what we intend to do. Hence we very much need a map of life to tell us where we are going and why. Scientists can tell us what we are, but they cannot tell us what we are for. It is here precisely that revelation, showing us that we are made for God alone, maps out for us our destiny in accordance with which we must make our own particular plan of life, for no two plans are exactly alike.<sup>7</sup>

As there are many particular plans of life, let us direct our attention towards the one in which we are vitally interested, and which has for its purpose to love, serve, and glorify God

<sup>6</sup> Cf. B. W. Maturin, *Self-Knowledge and Self-Discipline*, Patterson: St. Anthony Guild Press, 1939), pp. 3-41; W. H. Russell, *op. cit.*, pp. 152-153; John i, 4.

<sup>7</sup> Cf. F. J. Sheed, *op. cit.*, pp. 1-20.

in the religious life. Some may think that life in accordance with this plan is one of pure renunciation and tedious boredom; but, on the contrary, it is a life of high adventure, magnificent courage, and profound spiritual satisfaction. At the beginning it may make heavy demands, but, as each new battle is won, the path becomes less rugged and steep. Then to face and solve difficulties is a joy in itself.

In order to live satisfactorily in the religious life it is necessary that the members be united to one another by the fraternal bonds of charity, which is that burning flame which centralizes and unifies our character. We must be fired by an ideal, devoted to some Person. The edge of the loneliness of our lives is taken away by the idea of working for and waiting for Christ. By study of His life and actions we will be able to shape our actions to His pattern. Some of the strength of will which permeated the character of Christ will become active in us, and we will deliberately set about to like the things that are for our best interests, and reject the things that are not for our good. We should remember, in molding our desires, that if we cannot do what we like, we should like what we have to do. The task given may repel us. It is a common experience, however, that if we put our heart into our work, what was originally distasteful may become pleasant. The same holds good in regard to our dealings with our teachers, friends, and associates. This is true charity.<sup>8</sup>

If we try to conform our thoughts and actions to those of Christ, our Ideal, we will be endeavoring to do the will of God in all things—which, after all has been said and done, is the most important thing in the world. This purpose will reap its reward in eternity when all other accomplishments have faded into nothingness.

As we have stated before, man's desires are manifold. However, once we have chosen Christ and studied the way to arrive at Him, it should not be hard for us to group our desires around Him. This should and must be done if we wish to arrive at our goal in the shortest possible time.

<sup>8</sup> Cf. H. E. Bennett, *Psychology and Self-Development* (Chicago: Ginn and Co., 1923); pp. 219-228.

Though we may group our desires effectively, we may still have to rearrange the details, rejecting some of those which were retained as legitimate and accepting others. It is necessary, therefore, to form a hierarchy of desires in which the supreme desire is to do the will of God to which everything else must conform. Clearly then, we must subordinate the lower and sensual desires to the intellectual and spiritual. For while the former may be stronger, the latter are more lasting. To say this, is easy. To do it requires self-denial and the grace of God.

#### IV. ADJUSTMENT OF THE INDIVIDUAL TO DIFFICULTIES

To avoid the catastrophe of frustrating the designs of God, proper adjustment to the difficulties and conflicts encountered in everyday life must necessarily be made. So important is this matter of adequate adjustment, that according to one psychologist:

If our civilization fails it will not be from the effects of famines, pestilences, or shortage of natural resources, for these things we can manage. It will be rather from lack of social adjustments among men, a failure properly to conceive the ends and conditions of living.<sup>9</sup>

It is not circumstances which are ultimately responsible for the maladjustment of the individual. The real cause is the individual's intellectual and emotional reaction to the conflicting factors.

Adjustment must be made when the even balance between forces and interests is disturbed. This process may be termed goal-seeking. Many times the goal is determined and defined only through conscious efforts of reflection and effective deliberation. For example, deaf persons can make good writers, owing to their power of concentration. A vocal defective can develop great personality and power, because the one so afflicted, hesitant to express himself hurriedly, thinks the matter over carefully, and thus learns to give all matters of life more consideration. An individual who stutters may, through great effort, largely overcome his handicap and prove to himself and to others that there is nothing wrong with his speech.

<sup>9</sup> George Herbert Betts, *Foundation of Character and Personality* (New York: The Bobbs-Merrill Company, 1937), p. 2.

Adjustment requires self-knowledge, and understanding of self and its relations to other beings, and conformity to a standard, a goal, or ideal. Self-knowledge, the first point for consideration, places the individual face to face with reality. He sees himself in relation to God; he sees his place in relation to his fellowman; he sees his own smallness, his insufficiency and dependence upon others. This psychological attitude makes up the prerequisite for the virtue of humility. Humility, the mother of virtue, teaches him the correct regard for gifts, talents, and graces received, both in the natural and in the supernatural order. Humility demands due esteem for abilities appearing either in himself or in others. It prevents him from attempting works beyond his strength. It gives him a wholesome attitude towards things of earth—to health or sickness, wealth or poverty, fortune or misfortune, honor or shame. True humility does not, however, banish self-respect nor advocate self-abasement. It is rather a middle course between exaggerated self-approbation and undue self-condemnation. Such knowledge eliminates the purely egotistic attitude in the choice of a method of adjustment.

The second requirement in adjustment is an understanding of the true relationship between one's self and one's fellowmen. The realization of one's dependence on others constitutes a powerful factor in effecting unity among individuals. With the feeling of dependence and unity comes also the realization that free-expression of the inner self is impossible if the union is to prosper; that personal security and justice end with disobedience to the established statutes and common laws; and that the privileges arising from the union must be safeguarded and obligations complied with. This task of safe-guarding and compelling is the work of the hand wielding authority. Whether the hand bearing the sceptre is that of a civil official, an industrial manager, a Christian teacher, or a devoted parent, the authority exercised has its source in God. Its power lies in the position rather than in the individual. The individual invested with the authority assumes new obligations and added responsibility. The welfare of the whole and the well being of each individual is his special duty. Viewed in this light, the process

of adjustment to the demands of the voice of authority takes on a more beneficent aspect.

The third and most vital principle in adjustment is conformity to a set standard. This standard is ultimately placed by the Creator in every human heart. It is the moral code of Sinai—the source of peace if conformed to, and the source of remorse if disregarded. It is important to remember that the mere thought of rebelling against a point of the code does not constitute a sin or bring a feeling of remorse. To be a sin, the thought or imagination of committing the act must give the individual deliberate, mental satisfaction; or the thought must arouse a firm will to perform the act regardless of conscience when the opportunity presents itself; or the feeling or emotion connected with the sin must be aroused and deliberately consented to.<sup>10</sup>

Besides the Commandments of God incumbent on all humanity, there are other principles regulating the actions of man. These are for the most part determined by his vocation. The Commandments of the Church, the evangelical counsels, and the religious vows, are the most important of these auxiliary principles. Proper conformity to them means an harmonious participation in social activities, the building up of character, the preparation for eternal life, and the fulfillment of the Will of God.

With a thorough knowledge of self, with an understanding of the relation of self to the social group, and with perfect conformity to the moral code, proper adjustment would not seem difficult. But such is not the case, for the intellect is often dim, the will weak, the goal too distant, the temptation too enticing. The result? A host of mental "beggar-lice" which cast a mist before the mental vision—that vision which should see all things in relation to the final goal. The perplexity, doubt, and unrest resulting from such a condition call for some sort of adjustment to restore peace of mind. The methods of adjustment are as varied as the differences of personalities.

Some make a satisfactory adjustment by compensation—

<sup>10</sup>Cf. Rev. John Cooper, *Religion Outlines for College, Course I* (2nd rev. ed.). Washington: The Catholic Education Press, 1936), pp. 184-185.

substituting other activities for those which are socially or morally unacceptable or physically unattainable. This method may be especially helpful in dealing with desires which cannot be repressed nor completely ignored without disastrous results. Games, sports, outdoor life, hobbies, recreation, and amusements have their legitimate place in any plan of life.

There are times and circumstances which call for another form of adjustment—sublimation, the turning of an obstructed impulse away from its primitive aim into activities of a higher order. It includes all forgetfulness of self in order to do something worth while for others. The highest sublimation finds its outlet in religious activity motivated by the Master's words: "As long as you did it to one of these my least brethren, you did it to me."<sup>11</sup>

The life of one consecrated to God should be a living exemplification of this highest type of adjustment. For religious life is characterized by genuine social service, the welfare of the whole benefiting the individual and *vice versa*, the entire body contributing not only to the welfare of the Church, but to the welfare of humanity as a whole. This high adjustment to the difficulties of life tends to promote deep joy in the human heart when it is based on a clear comprehension of the social significance of the doctrine of the Mystical Body of Christ.

Unsatisfactory adjustments to life's difficulties assume various forms of disguise called defense mechanisms. Physical inferiority or mental inadequacy may cause some individuals to attempt to make up for their felt inferiority by emphasizing either the traits concerned or those traits which cause them no inferior feeling. Others are always ready with excuses for their conduct, quick to shift the blame for their failure on to some one else, or to attribute their shortcomings to the force of circumstances over which they have no control. Some solace themselves by empty day-dreaming. Others are inclined to over-compensate their inability to cope with situations by swinging to the opposite extreme and become assertive, self-opinionated, combative, or rebellious. Such defense mechanisms impose nervous strain on those who

<sup>11</sup> Matthew xxv, 40.

practice them, for they are fearful that others may pierce the disguise and discover the hidden weaknesses.

The remedy for these unsatisfactory methods of adjustment lies in facing facts and like Hamlet "to take up arms against a sea of troubles and by opposing end them." Only a strong character, backed by firm convictions, using natural as well as supernatural means, can hope to accomplish this task. Surrounded by difficulties, encountering enemies within and without, he remembers the words of our Lord to St. Paul, "My grace is sufficient for thee,"<sup>12</sup> and he takes courage. With the commandments and the counsels as his guide, he discovers the origin of the conflict, rejects unworthy desires by substituting more worthy ones, and sublimates his lower impulses by occupying himself in activities which further religious or social interests. In a word he keeps his goal foremost and all other activities subordinate to it. His peace lies in effort, his strength in the sacraments, his hope in the Lord, and his Ideal in the Author of the words, "My meat is to do the will of him who sent me, that I may perfect his work."<sup>13</sup>

#### V. ON CORRECT KNOWLEDGE OF THE RELATION OF THE SEXES: FOR PERSONAL AND EDUCATIONAL GUIDANCE

Adolescence is life's novitiate. One of the purposes of a novitiate is to make the individual acquainted with what will be expected of him when left on his own. He finds out just why God made him and what will be expected of him together with what means He has provided to enable him to carry out his share of the Divine plan. Knowledge, correct knowledge for its own sake, is a prime essential. Total ignorance and misinformation regarding many important phases of life has caused more harm than one likes to admit. The problem to be considered here, the importance of correct knowledge concerning the relation of the sexes, is worthy of considerable attention. It is an important spoke in the wheel of life, and that spoke today stands in very great need of repair.

<sup>12</sup> 2 Cor. xii, 9.

<sup>13</sup> John iv, 34.

To train the adolescent properly, one must train the whole adolescent. Too often he is thrown a few morsels of information and then permitted to put two and two together. Nine times out of ten he gets the wrong answer. Responsibility has been shifted from one to the other until, as usual, the job of correcting the wrong and applying the remedy has been given to the teacher. The Catholic teacher need not be afraid of the task, for she has the wisdom of the ages to back her—the Church, and her religious training. Of course, she must not be looked upon as a bureau of information but as a guide, a friend in need. In brief, simple language, devoid of details, the teacher presents the attitude of the Church, points out the dangers prevalent, then watches constantly for chances to be of assistance. She is God's agent, trying to put across His point of view. Almost always her instruction will be to individuals, seldom to groups. Where the nature of the topic permits presentation to the group, the group itself should not be mixed.

What is known as the "sex urge" is as much a part of our make-up as bones and blood. However, it does not act in the same way in all people. Two factors must be considered: (1) The psychic factor—the craving of the soul for companionship, understanding and response; (2) The physical factor—which is inherent in the body and which craves the sensuous phase of sex.<sup>14</sup>

If these facts were known, if boys and girls understood each other, many present day trends could be directed into safer channels. Knowledge, however, is not virtue. Strength to do what is known to be right, the offspring of strong character, must be present to back up the individual. Once a principle has been set forth, it is up to the individual himself to act upon it. Therefore, the proper attitude is the only safeguard: reserve for the girl; chivalry, for the boy.

Catholic principles, God's point of view, must never be embodied in mere preaching. Our adolescent wants and needs practical application. For this reason it would be wise

<sup>14</sup> Rev. Felix M. Kirsch, O.M.Cap., *Sex Education and Training in Chastity*. New York: Benziger Brothers, 1930, p. 311.

to present the material to be considered from two aspects: the social (marriage) and the religious.

As regards the social: The soul of man in the state of grace is the most beautiful, the most precious thing in all creation. In the Divine Plan, the soul must work through the medium of the body while on earth. What a sacred trust have parents who are the instruments of God Himself in bringing forth fitting temples within which to house His masterpiece. The position and office of both parents are sacred and as such merit a mutual esteem and respect. The rights as well as duties are not one-sided. The core of the contract is self-sacrifice. It is an indispensable requisite for every walk of life as well as for the married state.

Now the religious aspect: We all admit with the Catechism that God made us, made us just as we are. He created the human body all good in itself. He endowed it with human abilities all good in themselves. God permits evil, but He does not create it. Hence, no part, no ability of the human body is evil in itself. The evil depends upon the use man makes of his abilities. As a proof of His high regard for the human ability to procreate, God raised the matrimonial state to the dignity of a Sacrament. Unlike the Jews of old, we do not find it necessary to ask for further signs.

It stands to reason that the individual must have a firm grip on the reins of his senses, but what to do to maintain that hold? Telling him to abstain is not enough for the urge remains in full strength. The urge must not be killed either. It must be redirected into safer channels, channels that will at the same time satisfy God-given desires legitimately. This is the point at which sublimation makes its debut. If the individual can find something that will compensate for what he has had to give up, if he can make good by being valuable to others, he may be said to sublimate. Sublimation may be social or it may be religious: religious when, by the vow of chastity, the individual consecrates body and soul to God; social, when the individual willingly denies himself for the sake of other human beings. The entire comprehension of the term "sublimation" is found in the beautiful expression of the Church, "Sursum corda," neither domineering nor

weak, but remarkably to the point. St. Paul had the idea when he said:

Know you not that your bodies are the members of Christ? . . . Know you not that your members are the temple of the Holy Ghost, Who is in you, Whom you have from God; and you are not your own. For you are bought with a great price. Glorify and bear God in your body.<sup>15</sup>

St. Paul realized then as well as we do now, that teaching morality without Religion is an absolutely hopeless task. It cannot be done. Thus the religious teacher has not only the greatest advantage but also the greatest responsibility. Sublimation is made possible through the creation of ideals—Catholic ideals, presented in the Religion lesson and carried through in the subjects of the curriculum, in routine activities, and also in any disciplinary situation that may present itself. Creating an ideal involves careful planning. First the desire must be aroused. The pupil must want to cooperate; if not, all is lost. A list of ideals should be drawn up and then, by suggesting, admonishing, dramatizing, the teacher can help the pupil to "take on the new man," as it were, after having worked out situations in relation to the traits selected. Constant and earnest practice is necessary in order that what has been presented will be really assimilated and carried over into his actions even when away from school.

Everything depends on the foundation. The religious teacher has done her part in building up a sound moral code if she has:

1. Made right ideals known through the medium of her Religion class;
2. Seen that they are admitted, which is accomplished through Faith;
3. Made them acceptable, the motives having been supplied by Doctrines of Faith;
4. Helped to make them livable, i.e., made known and appreciated the means which God has provided to make all things possible—grace.<sup>16</sup>

Once the pupils have launched out on the business of building a sound moral code, a certain "tone," a sense of honor will pervade their every endeavor. This tone will serve as a

<sup>15</sup> Cor. vi, 16, 19-20.

<sup>16</sup> Rev. John M. Cooper; *op. cit.*, pp. 22-25.

check, one that will follow the individual out of the school grounds. It will help him to say "No" when his conscience bids him say it. When in contact with the world, he must "dare to be different." He must learn to fear:

"And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell."<sup>17</sup>

However, in today's world, it would never do to harp too long on the religious side of things. We are too secularized. The religious teacher knows this well. When she took her vow of chastity, she consecrated to God in a very special manner not only her soul but her body as well. God, in accepting the offering, did not remove her natural inclinations. She must fight to combat these forces as hard as—and sometimes harder than—others. If the founders of religious orders had reason to believe that prayer was all that was necessary to aid one in gaining victories over self, they surely would not have given to recreation, study, and manual labor the important roles they enjoy. Religious should be energetic, zestful, brim full of vitality, able to see a joke and appreciate it, too. Working hard, manually and intellectually, and playing hard provides an outlet for energy. It is not wrong to love success, be zestful for achievement—it is part of human nature; it is a powerful incentive. Nor is recreation a waste of time; it is a matter of conscience. Fun, laughter, games and comradeship relieve the mind, make it more receptive. An idle mind is the devil's chief delight. The religious may be thankful that there is not time in the order of her day set aside for idleness.

With such training, it should not be difficult to inculcate a like procedure in school. There is so much that can be used to draw the attention of the pupils away from the sordid up to the sublime. Poetry, music, art, hobbies, world events, games, and a host of other things are at the teacher's disposal. Providing the correct amount of study and other work should be her aim, not too much to discourage them but enough to keep them busy. A good variety balances living, for then no one feeling will have an opportunity to dominate.

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<sup>17</sup> Matthew X, 28.

Training in chastity involves training the whole individual. To safeguard the health of the soul, the body, its servant, must be healthy, fit, conditioned. The mind must be kept occupied with wholesome activity. The religious, with her Rule, her training, her superiors to guide her, has many helps and safeguards. Her pupils are not so fortunate. She should, therefore, be watchful, on guard always, but never with a view to being suspicious. She can arrange play so that the boys will not need to handle the girls. It were better if they played separately, but always under supervision.

Self-control and self-denial must be made the pass words to Christian society. The adolescent must be made to realize that he himself can be his own worst enemy. He must fight constantly, earnestly, prayerfully. Having conquered self he will really be free. To know what he is up against is half the battle; to know that Christ and His Church are fighting with him, will never let him down, helps to keep up the fighting spirit.

Man is indeed a complicated problem, but he can be unraveled somewhat. The Church, a wise Mother, knows her sons and daughters; it is to her that they must come to find the solution of their problems. She must have a place, she must underlie the plan of Christian living, for without her there is no sound foundation. When things are looked upon from her point of view, the aspect grows brighter. Enlightenment on the matter at hand not only proves an aid to the religious teacher herself, but fits her to be an understanding guide of youth. To understand, and to have compassion on human nature because of that understanding, is to be another Christ.

#### THE BEAM IN OUR OWN EYE

When Catholic educators come together it is not often for the purpose of taking the beam out of their own eye, but to remove the moat out of their brother's (public education's) eye. But since the public educator's are not present (and probably would not understand anyway) they are not benefited greatly by this advertisement of defects. Probably, it would be more profitable if less comfortable, to attack the basic problems (there are a few) in Catholic education.

(From "Sparks," *The Religious Educator*, Vol. IX, No. 8 (April, 1941), p. 136.)

## SCRIPTURAL REFERENCES FOR "THE REVISED BALTIMORE CATECHISM"

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EDITOR'S NOTE: With the January issue the JOURNAL began the monthly publication of scriptural references for use with the *Revised Baltimore Catechism*. These references have been prepared for readers of the JOURNAL OF RELIGIOUS INSTRUCTION.

The author's method of recording references is as follows: A reference, e.g., Psalm 138,2, is given in arabic numerals, the first number that of chapter, the second that of verse. Following the Scriptural reference is given a short "lead" concerning the content of the reference: e.g., Deut. 4, 25 . . . The oneness of God is stressed.

Scriptural references are stated, first, to aid the teacher in the explanation of the general heading to be found at the commencement of each chapter: e.g., Lesson 1, "The Purpose of Man's Existence." (a) Genesis 1, 1-2, 25 . . . Then the references for each question is given, with the question listed under the number that it has in the *Revised Edition of the Baltimore Catechism, No. 2*. When that number has a corresponding question in the *Revised Edition of the Baltimore Catechism No. 1*, the fact is noted thus: 1 (No. 1, 1); 2 (No. 1, 14).

For the sake of convenience the order of the references follows the order of the books of the Bible. Should there be a special reason for emphasizing a certain text, this is noted after the "lead" has been indicated.

### LESSON 8

#### *The Redemption*

- (a) John 3, 16
- (b) Colossians 1, 14
- (c) I Peter 1, 18-19

God gave us His only-begotten Son that we might have life everlasting.

We have our redemption through God's beloved Son.

St. Peter tells us that we were redeemed with the precious blood of Christ.

*Question 90 (No. 1, 46). By the Redemption is meant that Jesus Christ, as the Redeemer of the whole human race, offered His sufferings and death to God as a fitting sacrifice in satisfaction for the sins of men, and regained for them the right to be children of God and heirs of heaven.*

(The references will follow the order of the ideas expressed, not the order of the books of the Bible.)

- (a) I Timothy 2, 5      Christ is the mediator between God and men; He gave himself as the redeemer of all men.
- (b) Luke 22, 19-20      In the Institution of the Holy Eucharist Our Lord spoke of His Body as given for us, and His Blood as shed for us.
- (c) Isaias 53, 4-7      The Prophet foretells the sufferings of Christ because He has borne our sins.
- (d) Hebrews 9, 26-28      Christ destroyed sin by the sacrifice of himself.
- (e) Romans 8, 14-17      St. Paul tells his readers (and us) that they are adopted sons of God and heirs of heaven with Christ.

*Question 91. The chief sufferings of Christ were His bitter agony of soul, His bloody sweat, His cruel scourging, His crowning with thorns, His crucifixion, and His death on the cross.*

- (a) Matthew 26, 33-46      A description of the anguish of Christ's soul and of the agony in the garden.
- (b) Luke 22, 43-44      The Bloody Sweat.
- (c) Matthew 27, 26-31      The Scourging and Crowning with thorns.
- (d) John 19, 18-30      The Crucifixion. His sufferings on the Cross, His death.

*Question 92. Christ died on Good Friday.*

- (a) John 19, 31      St. John indicates that the death of Christ took place on Friday (eve of the Sabbath, namely, Saturday) (cf. Luke 23, 54-56). The Resurrection took place on Sunday, the third day after the Crucifixion (the third day reckoned according to the Jewish method: Friday, first day; Saturday, second day; Sunday, third day).
- (b) Marks 16, 1-4

*Question 93. Christ died on Golgotha, a place outside the city of Jerusalem.*

- (a) Matthew 27, 33      Christ is led to Golgotha, the Place of the Skull. (cf. Mark 15, 22; John 19, 17). (cf. John 19, 20).

*Question 94 (No. 1, 47). From the sufferings and death of Christ we learn God's love for man and the evil of sin, for which God, who is all-just, demands such great satisfaction.*

- (a) Romans 5, 8-9      God's charity is indicated by the death of Christ.

(b) Colossians 1, 19-22     God the Father has reconciled to himself all men through the blood of Christ (the evil of sin is implied, in that it cost the blood of Christ).

*Question 95 (No. 1, 48). When we say that Christ descended into hell we mean that, after He died, the soul of Christ descended into a place or state of rest, called limbo, where the souls of the just were waiting for Him.*

(a) Luke 23, 46     The death of Christ is recorded.  
 (b) I Peter 3, 18-19     After His death Christ (the soul of Christ) preached to the souls in prison (Limbo). (cf. I Peter 4, 6). (cf. Acts 2, 25-31).

*Question 96. Christ went to Limbo to announce to the souls waiting there, the joyful news that He had reopened heaven to mankind.*

(a) I Peter, 4, 6     Christ preached the gospel (the good news of salvation) to the souls in Limbo.

*Question 97. While His soul was in Limbo, Christ's body was in the holy sepulchre.*

(a) Luke 23, 50-56     A description of the burial of Christ. (cf. Matthew 27, 57-60).

*Question 98 (No. 1, 49). Christ rose from the dead, glorious and immortal, on Easter Sunday, the third day after His death.*

(a) John 20, 1-23     St. John describes the first Easter morning and the events of the day. (cf. St. Luke 24, 1-43).  
 (b) Matthew 16, 21-23     Our Lord predicts that He would rise on the third day.  
 (c) I Corinthians 15, 1-28     St. Paul points out that Christ rose on the third day.  
 (d) Romans 6, 9-10     Christ dies no more (is immortal).

*Question 99. Christ rose from the dead to show that He is true God and to teach us that we too shall rise from the dead.*

(a) Matthew 16, 21-23     Our Lord predicted His Resurrection; the fulfillment manifested the truth of His claims to be God.  
 (b) Acts 2, 22-36     On Pentecost Sunday St. Peter's argument to the multitude was based upon the Resurrection as a proof of Christ's divinity (cf. v. 36).  
 (c) I Corinthians 15, 1-28     Paul teaches that the Resurrection of Christ is the assurance of our Resurrection.

*Question 100. All men will rise from the dead, but only those who have been faithful to Christ will share in His glory.*

(a) Matthew 25, 31-46 In painting the scene of the Last Judgment Our Lord says that all nations will be gathered together.

(b) Acts 24, 10-16 St. Paul in his defense before Felix speaks of the resurrection of the just and the unjust.

(c) Thessalonians 2, 9-17 St. Paul contrasts the lot of those who shall perish with the lot of those who will gain the glory of Jesus Christ.

*Question 101 (No. 1, 50). Christ ascended, body and soul, into heaven on Ascension Day, forty days after His resurrection.*

(a) Acts 1, 1-4 The story of the Ascension is recorded by St. Luke.

(b) Hebrews 12, 2 Christ (ascended into heaven) sits at the right hand of God.

*Question 102. Christ remained on earth forty days after His Resurrection to prove that He had truly risen from the dead and to complete the instruction of the apostles.*

(a) Acts 1, 1-5 Our Lord 'by many proofs' manifested himself to the apostles. (cf. Luke 23, Our Lord explains the scriptures to the apostles 36-43).

(b) Luke 24, 44-49

(c) John 20, 1923 Our Lord gives the apostles the power to forgive sins.

*Question 103 (No. 1, 51). When we say that Christ sits at the right hand of God, the Father Almighty, we mean that Our Lord as God is equal to the Father, and that as man He shares above all the saints in the glory of His Father and exercises for all eternity the supreme authority of a king over all creatures.*

(a) Acts 2, 29-36 St. Peter in his discourse on Pentecost quotes David in Psalm 109 to the effect that Christ is at the right hand of God. And as St. Peter concludes, God has thereby proven the divinity of Christ, who therefore is equal to God the Father. (cf. Psalm 109 in which David foretells the exaltation of the Messias at the right hand of God: this indicates that the Messias will share in the glory of God as well as in the supreme authority of God. God makes Him (the Messias, namely Jesus Christ, king over all nations).

(b) Ephesians 1, 20-23

St. Paul tells the Ephesians that Christ is at the right hand of God; that God has subjected all things under his feet.

*Question 104 (No. 1, 52). When we say that Christ will come from thence to judge the living and the dead, we mean that on the last day Our Lord will come to pronounce a sentence of eternal reward or of eternal punishment on every one who has ever lived in this world.*

(a) Matthew 16, 27  
 (b) Matthew 24, 30-31  
     Matthew 25, 31-46  
 (c) John 5, 19-30

Christ (the Son of Man) will come to render (to judge) to everyone according to his conduct.

All men will be gathered before Christ for the general judgment.

Our Lord has received the power of judgment from His Father, and will judge the good and the evil.

## LESSON 9

### *The Holy Ghost and Grace*

(a) John 14, 25-26  
 (b) Acts 2, 1-4  
 (c) John 1, 16

The Holy Spirit comes from God the Father in the name of Christ.

The Holy Spirit descends upon the Apostles.

In his Prologue St. John says that we have received grace for grace from Christ.

*Question 105 (No. 1, 53). The Holy Ghost is God and the third Person of the Blessed Trinity.*

(a) Matthew 28, 19-20  
 (b) John 14, 15-17  
     John 14, 25-26

The Holy Spirit is named equally with the Father and the Son in baptizing (a divine work for it implies the remission of sin and the infusion of sanctifying grace): the Holy Spirit then is God.

The Holy Spirit is an Advocate as is Christ (Christ, however, is divine, so then the Holy Spirit). The Holy Spirit abides forever and teaches the doctrine of Christ: these qualities belong to the Divinity. The Holy Spirit is sent by the Father in the name of Christ: hence the Holy Spirit is the Third Person of the Blessed Trinity. (The principle will be stated in the following question.)

*Question 106. The Holy Ghost proceeds from the Father and the Son.*

(a) John 15, 26-27

Christ (the Son and the Second Person of the Trinity) sends the Holy Spirit: but in the Trinity a Person is sent by the Person from whom He proceeds. (cf. Lesson 3, question 28). The Holy Spirit proceeds from the Father (as the text states). Hence the text indicates the procession of the Holy Spirit from the Father and the Son.

*Question 107. The Holy Ghost is equal to the Father and the Son, because he is God. (cf. Lesson 3, questions 28, 31 and 32.)*

*Question 108 (No. 1, 54). The Holy Ghost dwells in the Church as the source of its life and sanctifies souls through the gift of grace.*

(a) John 14, 16-17

The Holy Spirit will dwell in the Church forever. (The text is directed to the Apostles, but since the Apostles were not to live forever, it is obvious that the indwelling of the Holy Spirit is to be forever.) The very presence of the Holy Spirit is an indication of sanctification and of activity.

(b) Acts 1, 1-8  
Acts 2, 1-41

Our Lord promised that the Apostles would be baptized with the Holy Spirit; this implies sanctification. The Descent of the Holy Spirit vivified the Apostles giving them courage to preach Jesus Christ. He continues to vivify the Church and her Preachers. St. Peter tells his audience to repent and to receive the gift of the Holy Spirit (for the purpose of sanctification).

(c) Romans 5, 5

The charity of God is in the hearts of the faithful through the Holy Spirit (but charity implies union and sanctity which have their origin in grace).

*Question 109. Grace is a supernatural gift of God bestowed on us through the merits of Jesus Christ for our salvation.*

(a) Ephesians 1, 1-6

Grace is from God who has blessed us in Christ.

(b) II Timothy 1, 9

We have been redeemed through the grace granted in Christ Jesus: Christ merited the supernatural gift of God.

(c) Titus 3, 5-7

We have been justified by the grace of Jesus Christ our Savior. (The grace is from Christ our Savior and is the supernatural gift of God.)

*Question 110 (No. 1, 55). There are two kinds of grace: sanctifying grace and actual grace. (The actual names do not occur in Sacred Scripture.)*

*Question 111. Sanctifying grace is that grace which confers on our souls a new life, that is, a sharing in the life of God Himself.*

(a) John 3, 5

In order to enter heaven a man must be born again (this is accomplished through baptism, which confers sanctifying grace).

(b) Titus 3, 5-7

We are saved through regeneration and renewal by the Holy Spirit: this is sanctifying grace conferring new life.

(c) II Peter 1, 3-7

God has made us partakers of the divine nature (by grace we share in the life of God Himself).

*Question 112 (No. 1, 56). The chief effects of sanctifying grace are: first, it makes us holy and pleasing to God;*

(a) Ephesians 1, 1-9

Through the grace of Christ, God has made us holy and without blemish in his sight.

*second, it makes us adopted children of God;*

(b) John 1, 12

Through belief in Christ (which implies grace) we have the power to become the sons of God.

(c) Romans 8, 14-17

Through the testimony of the Spirit we know that we are the sons of God (the adopted children of God).

*third, it makes us temples of the Holy Ghost;*

(d) I Corinthians 3, 16-17

St. Paul tells the Corinthians that they are the temple of God and of the Holy Spirit.

| I Corinthians 6, 19

*fourth, it gives us the right to heaven.*

(e) Romans 8, 14-17

Since we are the sons of God, we are the heirs of heaven together with Christ.

*Question 113 (No. 1, 57). Actual grace is a supernatural help of God which enlightens our mind and strengthens our will to do good and to avoid evil.*

- (a) II Corinthians 4, 6      God has given enlightenment to the heart concerning the knowledge of God (enlightenment of the mind). (cf. Ephesians 1, 17-18).
- (b) I Thesalonians 5, 21-24      St. Paul tells the Thessalonians to be firm in good and to avoid evil, and adds a prayer that God would completely sanctify the entire man (this implies actual grace).
- (c) Philippians 2, 13      God works in man both the will and the performance (this is the Scriptural counterpart of the definition of actual grace).

*Question 114. Unfortunately, we can resist the grace of God, for our will is free, and God does not force us to accept His grace.*

- (a) Ecclesiasticus 31, 10      The fact that man could transgress and did not do so, could do evil things and did not is an indication of free will, and the power to refuse the grace of God.
- (b) Ezechiel 18, 20-30      Ezechiel in powerful language describes the way that God deals with man: He does not force him, but allows him to use his free will.
- (c) Luke 22, 47-48      The case of Judas: Our Lord offered him grace to resist the betrayal, when He allowed him to approach Him and kiss Him as well as in his words. Yet Judas chose to betray his Master.

*Question 115. Sanctifying grace is necessary for salvation because it is the supernatural life, which alone enables us to attain the supernatural happiness of heaven.*

- (a) John 3, 5      Without rebirth (Baptism) salvation is impossible; this rebirth is through the infusion of sanctifying grace.
- (b) John 15, 1-8      In the allegory of the vine and branches Our Lord teaches that union with Him is necessary to bear fruit (and to attain salvation); this union is through sanctifying grace.
- (c) Romans 8, 14-17      We are heirs of heaven, if we are sons of God; but we are sons (adopted sons) through sanctifying grace.

*Question 116. Actual grace is necessary for all who have attained the use of reason, because without it we can not long resist the power of temptation nor perform other actions which merit a reward in heaven.*

(a) Matthew 26, 41

Our Lord cautions the Apostles to watch and pray lest they enter temptation (the implication is that without watching and praying they would fall because of temptations).

(b) John 17, 11-16

In His prayer the night before He died Our Lord prayed His Father to keep those whom His Father had given Him from evil. (This prayer would be useless if man were not prone to evil.) (cf. Ephesians 6, 10-16.)

(c) Philippians 2, 12-13

We are to work out our salvation in fear and trembling (because of our weakness and because of the power of evil). It is God Who aids us to will and to perform good works.

*Question 117 (No. 1, 58). The principal ways of obtaining grace are prayer and the sacraments, especially the Holy Eucharist.*

(a) Matthew 26, 41

Our Lord warns us to pray lest we enter into temptation (prayer will obtain the grace to resist temptation).

(b) Ephesians 6, 18

St. Paul exhorts his readers to pray at all times for all Christians.

(c) John 6, 49-59

In His discourse at Capharnaum Our Lord describes the graces that will come from eating His flesh and drinking His blood. (cf. Acts 8, 17: Sacrament of Confirmation

James 5, 13-15: Sacrament of Extreme Unction

(The other Sacraments will be treated in their place.)

*Question 118. We can make our most ordinary actions merit a heavenly reward by doing them for the love of God and by keeping ourselves in the state of grace.*

(a) John 15, 1-17

Our Lord tells us that the proof of our love is the keeping of the commandments; this will cause Him to abide in us and will cause us to bear much fruit. (Note that He says without Him we can do nothing: unless we keep in the state of grace we are without Him.)

(b) Matthew 25, 31-46

God rewards with a heavenly reward the just because they served Him through serving their neighbors (love is implied, for love is the mainspring of service).

## High School Religion

### APOLOGETICS

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EDITOR'S NOTE: The material in this article is based on one of the author's catechetical lectures.

Much in Apologetics, so denominated, is studied by our sensitive young people, not to grasp the fundamental solidity of the teaching of the Church, but solely to be supplied with ammunition that will annihilate those wise persons that have the temerity to attack us because of the Church to which we belong. Much in apologetics is taught with that objective in the minds of the teachers. They are preparing defenders, or slappers-back;—which is it? How much of love of their neighbor, desire for souls, love of God's honor, loyalty to truth, animate their teachings? If these things do not govern the activity of the teacher and the students, the time has been spent in explaining rabbit-punches and scientific means of mayhem upon those who slap at us.

There is hardly a parish in the land in which you cannot get more indignant meetings, more eloquence, in response to an attack made upon Catholics that may freeze them out of a division of the public funds or the enjoyment of privileges, than you could get in response to a St. Vincent de Paul as he tells of the spiritual ignorance of the poor; or too, the Bishop of the diocese when he tells what he knows to be the destructive cancer that is eating at the vitals of the locality.

How we hate to be misunderstood! Do we really hate to be misunderstood? What man would dare to leave himself open to being thoroughly and clearly understood? Would you dare to do so? Why not be enthusiastic about people knowing us as we really are? Are we indignant when people have an opinion of us that we know is not based upon the facts, known only to ourselves? Why is it that we are indignant when men do not know us as Catholics? Is it possible that we have a sub-conscious certainty that if they do get to know the Church just as she is, we will run no risk of the revelations that would necessarily come if they knew us as we really are. Nothing can come out in investigating the Church that can reflect anything but glory upon us who belong to it. We are not getting our just dues as members of the Church when men do not recognize the beauty, the truth, the sublimity, the wisdom, the charity, the prudence, etc., of our Holy Mother the Church whose children we are and who like to bask in her glory.

Ugly facts about Catholics are another stumbling block. I am not advocating ignorance on the part of Catholics. I am advocating correct knowledge on their part. There is a human element in the Church Militant in the men and women who are in it at any given period of history. They are not the Church. If Catholics took the trouble to know the facts and at the same time knew the truth as to the importance of the human element in the Church as compared with the supernatural element in the Church, they would be in a better position to honor the Church. That is the reason that I hold that a correct knowledge of Church History, with a comprehensive knowledge of the supernatural mission of the Church, will be all that the most educated Catholic needs to answer the criticism of our separated brethren.

That our critics will more readily see the human element and all its limitations is but natural, for whatever affiliations they profess outside the Church are of purely human origin. That they will not appreciate the supernatural functioning of the Church is but natural. That we do appreciate them in any degree is due to the gift of faith that came to us in Baptism.

Men and women in high positions in the Church, who are open to criticism, especially if they were connected with the teaching and administrating body of the Church, make us twittery. Our opponents are always making out the Church as an organization that is not respectable. That is natural for protestants. Respectability is in most cases a condition of membership. The Catholic Church was never respectable in that sense. It is the only Church that has used confessionals inside its portals. The visible membership of the Church is the most conglomerate massing of all kinds of men and women that can be found anywhere. Like her master she is more concerned with the sick than the well. That a man is the creature of God constitutes his right to membership in the Catholic Church. This makes it impossible to have an average membership that can even begin to be respectable. That the Church has survived for 1900 years in spite of the men who have belonged to it, governed it and functioned in high places is the strongest evidence of its divine establishment and divine support.

The uncompromising attitude of the Church is another stumbling block. If we could only meet our friends halfway, make some unessential compromises, tone down some demands of the Church to meet modern conditions, what a host of desirable Catholics we would have! Compromise! The Church will never compromise with evil. No matter how much its members may wish it, not even if its rulers were willing, God has promised never to allow it to compromise or compound with evil or error.

The religious mind is most in danger in the higher altitudes; therefore, the religious element should keep pace with the mental work, and this applies with particular validity to our Catholic colleges. We are sometimes altogether too practical. We can become so damnably practical as to lose all view of right values. One can place a penny in such a position before the eye that one cannot see the whole United States Treasury. There is a tendency to make immediate practical need, modern methods of application, the spirit of the age act as the penny, and we lose a vision of the values that Religion brings into our lives.

We are preparing students to live in the twentieth century—not in the thirteenth. In doing so we have a condition to face that is peculiar to these times. Apologetics is supposed to give them a reason for the faith that is in them, a reason that will appeal with proper sanction to the age and the conditions in which they live.

The problems that result from the material advances of the past one hundred years, the new forms of matter that are at the service of man, the financial and economic upheavals that mark that time, all present problems never conceived of in the older schools.

The appearance of neo-paganism in modern nations, the overthrow of old institutions, the appearance of material-minded political structures, the collapse of old traditional international principles of government and international relations, the injection of pagan peoples into the councils of the nations, the false elevation of the power of man over nature, the strange spectacle of students of forces turning theologians, and makers of machines teaching divinity and solving the spiritual problems of the ages, the deification of things, the tendency to technocracy in thought, the inventions of men that have vitally reacted upon the thought, the morals, the social structure of society—all need a treatment that is fit and appropriate.

The old apologetics, based upon reason and logic, abstracted from the practical problems of life as it is being lived here and now, does not seem to satisfy.

St. Paul demands that ours be a reasonable service. For centuries we have been accentuating the reasonable. This age is a utilitarian age. We must accentuate the service element.

We must not be satisfied with showing the Christian Religion to be a logical, coherent and irrefutable system of thought, but a practical, workable, efficient method of meeting all the complex problems that befuddle moderns and are leading the common man to the brink of despair.

The Catholic Religion must be shown as a practical program of living now, a program that solves all the problems of individual and group living, the failures to solve which is now threatening the downfall of this civilization. God's place

in creation must be made more than a mental conception; it must be demonstrated as the only way that men can find permanence for the works of their hands and their minds and their souls. Our relations with our neighbor must be shown to be best fostered and established through principles enunciated by Christ, not in a theoretical way but in an actual tangible application of them. Christ must be shown as the most practical of economists, of humanitarians, of socialists. Christian brotherhood must be shown to be the only possible permanent brotherhood of men.

The sanctity of life must again be put back into the individual and the collective mind of men, upon the basis of conscience. It must be shown that that is the only method by which life will be safeguarded and society be made even livable.

The home, parentage, sex-life, must be put back under the restrictions, the sanctities, the prestige and the glory that Christ gave them. It must be shown that there and only there can they function without endangering the whole future of society.

The rights of property must be brought back under the sway of the commandments. Men have done their worst in this matter. It must be shown that this is the only way to get a sanction that will give any man the surety that those dependent upon him will not be robbed of their birthright.

Morality must be restored to its supremacy over legality in the natural sphere. Law as the product of men trying to be just, must be shown in its full weakness and futility as long as it strives to operate independent of God. That a trained conscience, dominated by faith, is the best guarantee of the enforcement of any law must be driven home to this age which laughs at law because law is so laughable in its futility to safeguard men in their rights. Man's limitations must be recognized in the matter of legislation, and the world must come to see that God in this world, vitally, consciously, and effectively present in the courts of the land, is the best assurance of the execution of the laws and the giving of justice to all men. The effectiveness of the confessional as a drive for justice must be brought back to the consciousness of men.

The word of God must again sound in the ears of men, and it must be taught with authority, must reach unto the problems that men face, politically, socially, industrially, physically and spiritually as it has never before been preached. It must be presented as the solution, the life, the guarantee, the safeguard of society. All other mundane tasks must be lessened that the clergy may render this office for men.

God must take His place again in science, letters, state-craft, courts, legislative halls, clinics, the marts of trade, the theatre, in arts,—not as a beautiful concept of superlative beauty but as the acknowledged and only means to return to sanity and safety.

Education must be more concerned with what its product is than in what it has or is able to take away from his neighbor.

Decadence, abnormalism, depravity, degeneracy must be treated as diseased conditions of society and must be controlled lest they poison the whole body of society.

The concept of the dignity of man as an intellectual creature of God must be re-established among men, and all other creatures must be made to take again their correct orientation that is in the mind of the Creator; and this must be shown to be the most sensible, the most practical, the most logical and the safest plan that men can adopt.

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#### WHAT CAN BE DONE?

There are many "gadgets" available for "interesting children in the liturgy," little doll-priests all dressed-up in proper vestments, and so on, and I must confess to an almost complete disbelief in them. For one thing, they seem to necessitate a far too external and formalist approach, and may tend to produce infant rubricist—which God forbid! The eccentricities of most altar-servers are indeed tiresome, but we don't want his classmates watching for his delinquencies throughout the holy Sacrifice, or a whole school to be scandalized if the parish priest wears a red chasuble by mistake on a feria.

(By Donald Attwater, "What Can Be Done?" *Orate Fratres*, Vol. XV, No. 2 (December 29, 1940), p. 73.)

## A SUPREME DEVICE IN TEACHING RELIGION

### ILLUSTRATIONE DOCUISTI

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All teachers of Religion, and for that matter perhaps of any subject, might be conveniently grouped into two classes: the expositors and the illustrators; those much given to explanation, and those devoted to abundant illustration. The former are legion; the latter constitute the minority. It is true that their respective functions of exposition and of illustration are not mutually exclusive. In the general course of their class experiences, however, explanation and illustration respectively dominate methods of work, and accordingly exist two types of religious educators.

The essential difference between Religion instructors living these contrary philosophies of teaching is much like that indicated in the couplet describing the optimist and the pessimist.

The difference between the expositor and the illustrator is very droll. Where the illustrator sees the doughnut, the expositor sees the hole.

Dealing with such a highly spiritual subject as Religion, the expositor nevertheless contents himself for the most part with clear, forcible, and perhaps beautiful explanations of sound doctrine. It is clear to him and supposedly so to his classes. He has concentrated on the hole of religious doctrine, that aspect which students cannot see, but which they learn of through their intellect by means of exposition. The illustrator, on the other hand, presents the spiritual doctrines, abstract laws, and invisible means of grace mainly by abundant illustrations—comparisons, similes, metaphors, allegories, analogies, parables and anecdotes. He concentrates on

the doughnut of Religion, that aspect which the students can see. Expositors glory in ideas and inferences—intellectual knowledge; illustrators delight in images and analogies—sense knowledge. The one emphasizes the logical, the other the psychological. And, since thinking of its very nature associates images with each concept, it is thus only a matter of emphasis that distinguishes these two types of teachers. Both direct the learning process, but the expositor is almost wholly concerned with the logic of concepts, whereas the illustrator is especially interested in the psychology of ideas.

For growing minds the illustrator is obviously the more desirable teacher, for he intensifies sense thinking which is the basis of abstract reasoning. The expositor, on the other hand, lays stress on intellectual reflection which is the after-process of thought. The one applies vigorously the eternal principles of "concrete to the abstract," "simple to the complex," "known to unknown;" the other gives too much attention to logical order. The expositor clarifies with the coldness of the abstract; the illustrator enlightens, elucidates, and illuminates with the warmth that comes of life.

The Master Himself, the perfect teacher of Religion, taught by parable. He, the eternally experienced religious educator, emphasized the sense processes of the functioning mind; He, the infinitely logical thinker, stressed the psychological elements of methods. Eternal Wisdom taught by illustration. In fact, He exemplified each and every doctrine He taught in His own person. Jesus was the living example of each religious truth. Such teaching was entirely in the flesh, within the range of the sense experience of His students. This of course is simply an extension of the truth that Jesus Christ is the Supreme Illustration of the most incomprehensible of all religious truth—God. Therefore it is most obvious that the supreme device of teaching Religion in high schools is illustration, for it is in proportion to the emphasis one wisely places on illustration that one approaches the perfection of method of the ideal Religion Teacher.

## THE COMMANDMENTS

### KNOWLEDGE OF TWELFTH GRADE STUDENTS

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**EDITOR'S NOTE:** Last November this JOURNAL (Vol. XII, No. 3) published the "General Summary and Conclusions" of an unpublished investigation submitted by Sister Loyola in partial fulfilment of the requirements for the degree of Doctor of Philosophy of Education at Loyola University, Chicago, during the past year. The December, 1941 issue of this magazine began the publication of detailed findings from Sister Loyola's dissertation, particularly those data which show: (1) facts which need not be taught at any time in high school; (2) facts which should be taught to the small group who have not learned them; (3) those essentials which should be taught more thoroughly and repeated at intervals that the impression might be strengthened and the retention be made permanent. The material in the December-April issues of this magazine offered an analysis and interpretation of the scores of fourth year high school students on test questions pertaining to the twelve articles of the Creed. The following content offers the author's findings for the Commandments.

Class 1 includes those facts which 95 per cent or more of the students know; Class 2 includes those essentials which 90.0 to 94.9 per cent have learned; Class 3 comprises those truths which 75.0 to 89.9 per cent have learned; and Class 4 includes all essentials which less than 75 per cent of the students have learned. The essentials grouped in Class 1 show student mastery; those included in Class 2 have been learned by all except a small minority; those under Class 3 have not been adequately learned; and those in Class 4 have been definitely neglected.

#### COMMANDMENTS IN GENERAL

##### *Class 1 (95 to 100 per cent)*

*Essential  
Number*

742	First Commandment: I am the Lord, thy God, thou shalt not have strange gods before me.....	95.1
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##### *Class 2 (90 to 94.9 per cent)*

752	Definition of "conscience".....	94.5
754	One who has a doubtful conscience should not act until he has cleared up the conscience.....	91.0

##### *Class 3 (75 to 89.9 per cent)*

745	The fourth Commandment: Honor thy father and thy mother .....	89.8
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753	If an action is not wrong, but a person thinks it is and performs it anyhow, he is guilty of sin because he has the will or disposition to do wrong.....	89.8
744	Third Commandment: Remember thou keep holy the Sabbath day .....	83.0
750	Ninth Commandment: Thou shalt not covet thy neighbor's wife .....	81.2
743	Second Commandment: Thou shalt not take the name of the Lord in vain.....	75.8
746	Fifth Commandment: Thou shalt not kill.....	76.0
747	Sixth Commandment: Thou shalt not commit adultery.....	79.6
749	Eighth Commandment: Thou shalt not bear false witness against thy neighbor.....	77.6
751	Tenth Commandment: Thou shalt not covet thy neighbor's goods .....	78.4

*Class 4 (Under 75 per cent)*

748	Seventh Commandment: Thou shalt not steal.....	72.1
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The data under the topic Commandments in General reveal that students cannot identify satisfactorily the Ten Commandments.

SIN

*Class 1 (95 to 100 per cent)*

760	A sin may be committed by any wilful deed against the law of God .....	97.3
761	A sin may be committed by any wilful omission against the law of God.....	98.3
763	Original sin is the sin of Adam, which has passed to all his descendants .....	97.7
765	The Blessed Virgin was entirely free from guilt of original sin .....	97.9
766	A sin is an offense against Almighty God.....	97.9
777	Mortal sin is the greatest evil in the world.....	98.9
779	The malice of mortal sin consists in this: it is a rebellion of the creature against God.....	96.9
792	Venial sin is a lesser offense against God than mortal sin....	98.7
794	A sin is venial when the matter is not serious.....	97.1
796	A sin is venial when a person does not give full consent....	96.0
803	Venial sin, if committed frequently, paves the way for mortal sin .....	95.7
814	We must properly and promptly resist temptation.....	97.7
823	Those who are tempted should pray earnestly for help.....	97.6

*Class 2 (90 to 94.9 per cent)*

756	A sin may be committed by any wilful thought against the law of God.....	93.3
762	Definition of the term "actual sin" .....	94.6
767	Mortal sin is a grievous offense against Almighty God.....	92.8

770	One of the three conditions required for mortal sin:	
	Deliberate wilful consent .....	92.1
775	Definition of "deliberate, wilful consent".....	94.8
778	Any violation of a commandment is a sin.....	92.1
782	Mortal sin deprives us of sanctifying grace.....	94.4
797	Venial sin may be forgiven by perfect contrition.....	94.8
815	If we are slow to resist or reject temptation or toy with it, we are guilty of a sin.....	94.4
826	Those who are tempted should go frequently to confession and Communion .....	94.3

*Class 3 (75 to 89.9 per cent)*

769	Full knowledge and advertence is one of the three conditions required for mortal sin.....	88.7
793	Next to mortal sin, venial sin is the greatest evil in the world .....	89.7
812	Temptation in itself is not a sin.....	87.4
813	To bring temptation on ourselves knowingly and without sufficient reason is sinful.....	88.1
759	A sin may be committed by any wilful word against the law of God.....	82.6
764	Our Lord Jesus Christ was entirely free from the guilt of original sin .....	83.1
768	Grave serious matter is one of the three conditions required for mortal sin.....	83.1
783	Mortal sin makes us enemies of God.....	82.9
784	Mortal sin takes away our right to heaven.....	84.2
771	Definition of "grave matter".....	75.4
774	Full knowledge is had when a person understands the malice or evil he is doing.....	78.3
801	Venial sin is not forgiven when one retains a wilful attachment to it.....	79.6
825	Those who are tempted should turn their thoughts to other things .....	75.0

*Class 4 (Under 75 per cent)*

795	A sin is venial when a person does not realize its gravity..	66.5
798	Venial sin may be forgiven by confession and attrition.....	68.8
809	One of the three main sources of temptation is the devil....	45.8
807	One of the three main sources of temptation is the flesh....	41.7
808	One of the three main sources of temptation is the world..	44.4

The test contains forty-one questions pertaining to the subject of sin. More than 90 per cent of the students can answer twenty-three of these questions, but knowledge of the remaining eighteen essentials is not satisfactory. The essentials that fall into Classes 3 and 4 should be studied more intensively in the classroom. All of these facts are important, but the writer wishes to direct attention to a few

truths that enter into everyday life. There is reason to become disturbed when even a small minority fail to know that temptation is not a sin, that our Divine Savior was free from the guilt of original sin, that mortal sin makes us enemies of God and takes away our right to heaven, that in time of temptation one should turn his thoughts to other things, and that venial sin may be forgiven by confession and attrition. These questions are answered correctly by 87, 84, 75, and 69 per cent of the students, respectively. Approximately 55 per cent of the students do not know the three main sources of temptation.

### THE TWO GREAT COMMANDMENTS

#### *Class 1 (95 to 100 per cent)*

827	One of the two great commandments is the love of God....	98.5
839	We should love God because He is infinitely good and perfect, and worthy of all love.....	97.8
844	Our love of God may be manifested by frequently receiving the sacraments.....	95.6
855	We must love all men because God loves all men and commands us to love them.....	95.5
859	It is a sin to wish evil to anyone.....	95.9
860	It is a sin to do wrong to please a friend.....	99.1
892	A true Christian will not seek revenge.....	95.9
894	Christians are bound to give alms according to their means	97.6
898	Love of enemies requires that we should assist them in time of need.....	96.7
914	We have the duty to take care of our reputation.....	95.8

#### *Class 2 (90 to 94.9 per cent)*

828	The second of the two great commandments is the love of our neighbor .....	94.8
830	We love God above all things when we are willing to lose life, property, and all else rather than to offend Him by mortal sin .....	90.5
861	God regards deeds of charity done to others as though done to Himself.....	90.3
893	A true Christian will imitate Christ by forgiving injuries as he expects God to forgive him.....	92.8
901	We must love our enemies because it is necessary if we wish God to forgive us.....	93.0
906	We must avoid uncharitable thoughts.....	94.3
907	We must avoid a spirit of fault-finding.....	93.8

#### *Class 3 (75 to 89.9 per cent)*

895	Christians should help the poor and contribute to the charitable works of the Church.....	87.9
897	Love of enemies requires that we should extend them the ordinary civilities .....	80.6

899	We must love our enemies because God commands it.....	82.1
904	We must avoid uncharitable deeds.....	89.1
905	We must avoid uncharitable words.....	84.0

*Class 4 (Under 75 per cent)*

913	We have the duty to take care of our property.....	69.2
846	Our love for God may be manifested by service to man for God's sake.....	53.0

The knowledge students have of the essentials pertaining to the two great commandments of love is reasonably satisfactory. More than 90 per cent answer correctly seventeen of the twenty-four questions. Their knowledge of the remaining seven essentials is less satisfactory. They show the highest percentage of failure on the two facts that we must take care of our property (69 per cent) and that we can manifest our love for God by service to man for God's sake (53 per cent).

### THE FIRST COMMANDMENT

*Class 1 (95 to 100 per cent)*

920	We worship God by faith by believing what God has re- vealed on the authority of His Word.....	96.6
926	We sin against faith by denying or wilfully doubting any doctrine of the Church.....	97.1
929	We are bound to confess our faith when we are ques- tioned by lawful authority.....	95.5
932	It is a sin to read books and newspapers against faith and morals .....	96.0
934	It is a sin to lend to others books and newspapers against faith and morals.....	96.5
947	It is superstitious to use or believe in charms.....	95.8
950	It is superstitious to use or believe in dreams.....	97.6
931	It is superstitious to use or believe in astrology.....	98.0
957	Chain prayers are silly and superstitious.....	96.0
972	Catholics are forbidden to consult fortune tellers.....	98.9
977	It is a sacrilege to receive sacraments unworthily.....	96.0
987	The offering given to the priest who says Mass for us does not buy the Mass.....	98.5
988	We are permitted and urged to honor the saints.....	96.5
989	There is a difference between the honor paid to God and to the saints.....	95.4
991	The Church holds up the saints to our veneration that we may be encouraged to imitate their virtue.....	96.8
996	Definition of "canonized saints".....	97.0
1006	We honor the Blessed Virgin above all other saints be- cause she is the Mother of God.....	98.6
1010	We honor sacred pictures and statues in order to show our veneration for the persons whom they represent.....	99.4

*Class 2 (90 to 94.9 per cent)*

919	We worship God by acts of the virtue of religion.....	90.5
928	We are bound to confess our faith when the honor of God or the good of our neighbor requires it.....	92.8
933	It is a sin to print newspapers and books against faith and morals .....	94.9
935	It is a sin to sell newspapers and books against faith and morals .....	93.7
938	Definition of the term "despair".....	93.5
979	It is a sacrilege to steal church property.....	93.2
984	In case of fire, war, or other emergency, any person may remove the Blessed Sacrament from danger of injury or profanation .....	92.3
1018	Definition of the term "relics".....	94.4

*Class 3 (75 to 89.9 per cent)*

918	We worship God by acts of the virtue of charity.....	85.3
930	It is sinful to take part in the services of a false religion..	88.0
945	Those who make use of or believe in superstition sin against the virtue of religion.....	85.6
954	Superstitious practices and beliefs are wrong because they attribute to creatures powers that are above nature..	87.4
955	A Christian should look upon sickness and troubles as gifts from God's hands.....	87.4
973	Definition of the term "sacrilege".....	86.2
916	We worship God by acts of the virtue of faith.....	84.3
923	We worship God by the virtue of religion when we honor and adore Him as the Supreme Being.....	80.3
992	The Church holds up the saints for our veneration that we may be helped by their intercession.....	80.5
995	We honor and invoke the angels because they are dear to God and because they have charge over us.....	83.3
939	Definition of the term "presumption".....	77.2
993	Mass is offered to God, never to the saints, though they are mentioned and invoked in it.....	76.5

*Class 4 (Under 75 per cent)*

931	If necessary a Catholic may attend a wedding or funeral in a Protestant church, provided he does not join in the services .....	70.8
917	We worship God by acts of the virtue of hope.....	69.1
956	Help is not expected from blessed objects themselves but from God or the saints in whose honor the articles are blessed .....	67.3
1011	We do not adore sacred images because this would be idolatry .....	66.2
915	We are commanded by the first commandment to worship God .....	64.6

936	One sins against hope by despair.....	58.9
978	It is a sacrilege to show contempt for relics and sacred pictures .....	59.7
921	We worship God by hope when we confidently expect to obtain eternal life and the means necessary to attain it....	44.6
937	One sins against hope by presumption.....	35.8
922	We worship by charity when we love Him above all things for His own sake and do His will.....	29.9

The students show mastery of approximately one-half of the facts pertaining to the first Commandment. The data present evidence that they do not comprehend the value of the theological virtues or their proper meaning. Data on essentials 939 and 937 indicate that the meaning of the term "presumption" is not clear.

## THE SECOND COMMANDMENT

### *Class 1 (95 to 100 per cent)*

1023	Christians should show respect for persons who are consecrated to God .....	99.5
1025	During Mass or other church services we should not talk .....	95.7
1026	During Mass or other church services we should not laugh .....	99.2
1027	During Mass or other church services we should not gaze about .....	97.4
1046	It is lawful to take a just oath when the laws of the country require it.....	95.5
1057	It is a grievous sin to ask Almighty God to send a person to hell.....	98.7

### *Class 2 (90 to 94.9 per cent)*

1024	During Mass or other church services we should take a respectful posture .....	94.8
1028	Taking the name of God in vain means using it without sufficient reason or proper reverence.....	90.1
1030	They are guilty of profanity who utter the name of Christ irreverently .....	91.8
1044	An oath is permitted when the reason for taking the oath is sufficient .....	90.5
1055	Should a person swear to do something evil, he does wrong to take such an oath and he does wrong to keep it .....	90.0

### *Class 3 (75 to 89.9 per cent)*

1041	Definition of the term "oath".....	88.2
1043	To speak the truth is one of the necessary conditions when taking an oath.....	86.8
1053	One is bound to keep a promise under oath.....	89.0
1058	Definition of the term "vow".....	89.1

1036	Blasphemy is abusive or contemptuous language against God .....	76.0
1049	Definition of the term "perjury".....	79.9
	<i>Class 4 (Under 75 per cent)</i>	
1022	We are commanded by the second commandment to keep our lawful oaths and vows.....	74.6
1037	Blasphemy is abusive or contemptuous language or actions against the saints.....	70.8
1021	We are commanded by the second commandment to speak with reverence of God and all holy persons and things .....	69.3
1040	Deliberate blasphemy, being a contempt of God, is by its nature a mortal sin.....	69.9
1052	Perjury is always a mortal sin.....	66.3
	<i>Class 4 (Under 75 per cent)</i>	
1056	Definition of the term "cursing".....	61.9
1029	They are guilty of profanity who utter irreverently the name of God.....	36.7

The twenty-four facts pertaining to the second commandment are equally distributed among the four classes. The facts found in Classes 3 and 4 are chiefly definitions of such terms as vow, oath, blasphemy, perjury, cursing, and profanity. The students' difficulty is evident in other topics containing facts similar in nature.

### THE THIRD COMMANDMENT

#### *Class 1 (95 to 100 per cent)*

1069	Catholics are bound under pain of mortal sin to hear Mass on Sundays.....	97.1
1070	The obligation of attending the Sunday Mass extends to children who are seven years of age and have come to the use of reason.....	98.6
1078	Sick persons are excused from the obligation of hearing Mass on Sundays.....	98.2
1081	Those who live too far to walk and have no conveyance are excused from the obligation of hearing Mass on Sundays .....	98.8
1091	Innocent games and amusements are not forbidden on Sundays .....	97.7
1092	Servile work is forbidden on Sundays.....	95.0

#### *Class 2 (90 to 94.9 per cent)*

1071	It is a mortal sin to miss a notable part of the Sunday Mass through one's own fault.....	93.8
1085	We should hear Mass with attention.....	94.7
1093	Definition of the term "servile work".....	93.6

1098	Mental work is permissible on Sunday.....	91.1
1100	Servile work is permitted when necessary for one's support .....	92.5

*Class 3 (75 to 89.9 per cent)*

1079	Those engaged in work of necessity are excused from the obligation of hearing Mass on Sunday.....	86.6
1086	We should hear Mass with devotion.....	87.6
1065	Almighty God prescribed the Sabbath that man might devote one day a week to the special service of God and the sanctification of his soul.....	82.8
1077	Those who find it impossible or extremely difficult to attend, are excused from the obligation of hearing Mass on Sunday .....	83.8
1101	Servile work is permitted to avoid a serious financial loss	81.8

*Class 4 (Under 75 per cent)*

1072	It is a venial sin to miss a small portion of the Sunday Mass through one's own fault.....	60.6
1096	The common daily housework of cooking, sweeping, and cleaning is permitted on Sunday.....	60.5
1080	Those engaged in some important work of charity are excused from the obligation of hearing Mass on Sunday....	57.3
1073	One who comes after the uncovering of the chalice does not satisfy the precept of hearing Mass.....	53.9

The twenty truths pertaining to the third commandment, like those of the preceding, are equally distributed among the four groups. Students have not learned properly the conditions for attendance at Sunday Mass and for being excused from the obligation of hearing Mass. Six (1079, 1086, 1077, 1072, 1080, 1073) of the nine facts found in Classes 3 and 4 pertain to the obligation of hearing Mass on Sundays.

#### THE FOURTH COMMANDMENT

*Class 1 (95 to 100 per cent)*

1107	Children must honor their parents because God commands it .....	99.2
1108	Children must honor their parents because by honoring their parents they honor God, since parents hold the place of God .....	98.5
1110	Children honor their parents by paying them love.....	97.2
1112	Children honor their parents by paying them obedience	99.3
1113	Children show love for their parents by helping them.....	97.5
1114	Children show love for their parents by praying for them	99.2
1115	Children reverence their parents by showing them respect as holding God's place.....	96.2
1119	Children should obey by doing just as they are told.....	95.5
1122	Children fail in love if they hate their parents.....	97.7

1125	Children offend against reverence due to parents when they talk back to them.....	95.5
1128	Children offend against obedience when they refuse or neglect to do what they are told.....	97.2
1133	Younger children may disobey by associating with forbidden companions .....	97.6
1136	It is right and proper for children to consult their parents in regard to their marriage and other important steps in their life .....	98.7
1139	Pupils should respect and obey their teachers because they represent the parents and have their authority from them .....	97.1
1149	Parents are obliged to care for their children in soul by having them make their first confession and Communion when they come to the use of reason.....	98.6
1150	Parents are obliged to care for their children by seeing that they perform their religious duties faithfully.....	98.1
1151	Parents are obliged to care for their children by giving them a Catholic education.....	97.9
1152	Parents are obliged to care for their children by setting a good example .....	98.6
1153	Parents are obliged to care for their children by correcting their faults .....	98.1
1155	Parents are obliged to care for their children by shielding them against all immoral influences.....	97.3
1160	Besides our parents we must honor and obey all who have a right to command us.....	99.0
1172	We must obey the just civil laws.....	98.9
1176	We are bound to love our country and defend it against evil-minded men who try to destroy it.....	97.9

*Class 2 (90 to 94.9 per cent)*

1126	Children offend against reverence due to parents when they refuse to accept their correction.....	92.6
1127	Children offend against reverence due to parents when they strike them .....	94.0
1129	Disobedience to parents in important matters may be a mortal sin .....	93.6
1130	Disobedience in small things is a venial sin.....	94.1
1140	The duty of parents is to love and care for their children in body and soul.....	94.4
1148	Parents are obliged to care for their children by making them acquire early the habit of saying their daily prayers .....	94.7
1111	Children honor their parents by paying them reverence....	88.3
1124	Children fail in love toward their parents if they grieve them .....	89.2
1159	Besides our parents we must honor and obey our civil rulers .....	89.2

1161	Definition of the term "spiritual superiors".....	86.2
1135	Parents are never to be obeyed if what they command is sinful .....	81.6
1166	We displease God by speaking ill of our Church superiors	84.1
1163	Our duty to our spiritual superiors is to obey them in spiritual matters .....	75.1
1177	Radical socialism is a mortal sin because it denies certain natural rights .....	76.9
	Class 4 (Under 75 per cent)	
1180	In case of a just war we must do military service for our country if called upon.....	70.6
1158	Besides our parents we must honor and obey our spiritual superiors .....	68.2

The data indicate that students know better the essentials pertaining to the fourth commandment than those pertaining to the third commandment. More than 90 per cent know thirty of the forty facts pertaining to the fourth commandment. The results on the four facts concerning spiritual superiors indicate that the term is puzzling to at least some of the students. On these test questions (1161, 1166, 1163, 1158) the per cent of students answering correctly is 86, 84, 75, and 68 respectively. It is to be regretted that only 77 per cent know that it is a mortal sin to adhere to radical socialism because it denies certain natural rights.

#### THE FIFTH COMMANDMENT

1194	The fifth commandment forbids hatred.....	96.2
1195	The fifth commandment forbids revenge.....	99.4
1199	We may injure another's soul by bad example.....	98.4
1204	We give scandal by singing improper songs.....	97.5
1206	We give scandal by teaching another to sin.....	96.1
1207	Persons who injure their neighbor by scandal or in other ways must repair the evil as far as possible.....	98.6
1209	It is lawful to take another's life in a just war.....	95.1
1210	It is lawful to take another's life in the execution of a criminal condemned by legitimate authority.....	97.0
1211	It is lawful to take another's life in necessary self-defense	97.5
1221	Suicide is always forbidden because life comes from God and belongs to Him.....	99.7
	Class 2 (90 to 94.9 per cent)	
1187	The fifth commandment forbids anger.....	94.9
1189	The fifth commandment forbids fighting.....	94.9
1190	The fifth commandment forbids quarreling.....	93.4
1191	The fifth commandment forbids abusive words.....	94.7
1198	We injure another's soul by scandal.....	90.2
1201	We give scandal by bad talk.....	90.4
1202	We give scandal by selling and circulating bad books and pictures .....	91.5

1203	We give scandal by dressing immodestly.....	94.4
1215	Lynching is a sin because private persons or a mob have no right to put anyone to death.....	91.5

*Class 3 (75 to 89.9 per cent)*

1225	We are bound to take reasonable care of our health.....	88.6
1192	The fifth commandment forbids insults.....	82.9
1222	Christian burial is forbidden to those who take their own life, except when it is evident that the unfortunate person was not in his right mind.....	82.9
1186	The fifth commandment forbids all injury to the body and soul of another .....	78.5
1188	The fifth commandment forbids striking.....	75.1

*Class 4 (Under 75 per cent)*

1196	When the harm done or willed to another is serious the sin is grievous .....	72.0
1200	Definition of the term "scandal".....	61.0

Students' knowledge of the twenty-six facts pertaining to the fifth commandment is relatively satisfactory. Nineteen of the facts show student mastery. The remaining seven facts have not been satisfactorily learned. Only 61 per cent of the students can define the term "scandal."

## THE SIXTH AND NINTH COMMANDMENTS

*Class 1 (95 to 100 per cent)*

1238	An impure desire is the wish or the intention to do something unchaste .....	95.3
1246	Bad companions and bad conversations should be avoided as occasions of the sin of impurity.....	97.5
1247	Immoral books, newspapers, and pictures should be avoided as occasions of the sin of impurity.....	98.9
1248	Indecent shows, dancing, and dress should be avoided as occasions of the sin of impurity.....	99.5
1249	Too free companionship with the other sex should be avoided as occasions of the sin of impurity.....	97.3
1251	To preserve our innocence we should avoid the occasions of sin .....	99.4
1252	To preserve our innocence we should choose only good companions .....	97.2
1254	To preserve our innocence we should have a tender devotion to the Blessed Virgin, and ask her daily to preserve our innocence .....	99.0
1255	To preserve our innocence we should frequently receive the sacraments .....	98.7

*Class 2 (90 to 94.9 per cent)*

1227	The sixth commandment forbids external actions violating chastity .....	90.2
1233	Every fully wilful unchaste desire is a mortal sin against purity .....	91.4
1235	Every lustful conversation is a mortal sin against purity....	91.3
1236	Actions which are in accordance with the purpose of matrimony are permitted to persons married to each other .....	94.9
1243	Immoral conversation or the singing of immodest songs becomes grievous when it is of such a nature as to excite the sexual passions .....	94.3
1245	Curiosity to see and hear may be occasions of the sin of impurity .....	93.3
1256	To preserve our innocence we should call to mind often that God always sees us.....	94.3

*Class 3 (75 to 89.9 per cent)*

1234	Every wilful unchaste deed is a mortal sin against purity	89.5
1244	Reading indecent literature becomes grievous when it is of such a nature as to excite the sexual passions.....	87.8
1250	Intemperance and idleness are occasions of the sin of impurity .....	88.4
1253	To preserve our innocence we should be very careful to guard our sight and other senses.....	88.2
1239	If one dallies or toys with a temptation against purity, he sins at least venially.....	83.2
1242	A person may sin venially against purity by giving only partial consent .....	82.5
1257	To preserve our innocence we should practice some penance and self-denial.....	82.2
1241	A person may sin venially against purity through negligence or slowness in rejecting a thought.....	75.3

*Class 4 (Under 75 per cent)*

1240	A person may sin venially against purity through lack of advertance or reflection.....	65.7
1232	Every fully wilful unchaste thought is a mortal sin against purity .....	64.1

There are twenty-six essentials pertaining to the sixth and ninth commandments, the same number as in the preceding commandment; but the knowledge students possess of these facts is slightly less satisfactory. Sixteen facts have been adequately learned. The remaining ten truths are as important as the sixteen, since they pertain to ways and means of avoiding the occasion of sin or of preserving one's innocence. These facts should be given more emphasis in the classroom.

## SEVENTH AND TENTH COMMANDMENTS

## Class 1 (95 to 100 per cent)

1259	The seventh commandment forbids all unjust keeping of another's goods .....	98.6
1261	The seventh commandment forbids forgery.....	97.2
1262	The seventh commandment forbids cheating in buying or selling .....	99.1
1263	The seventh commandment forbids using false weights and measures .....	95.5
1264	The seventh commandment forbids overcharging.....	95.0
1265	The seventh commandment forbids making excessive profits .....	96.2
1271	Children do wrong by stealing from their parents or keeping back change.....	99.4
1272	It is sinful to buy or receive stolen goods.....	99.0
1274	It is wrong to make debts beyond one's ability to pay.....	97.1
1276	Bribery and the taking of bribes are forbidden.....	97.0
1282	A person must restore ill-gotten goods or their value to the owner .....	98.6
1288	One who wilfully damages another's property is bound to make good the loss.....	98.5
1297-A	Employers must employ for their employees conditions that are safe for the body.....	96.2
1298	Employers must pay a living wage.....	98.2
1299	A living wage is one sufficient to support the employees and their families in decency and comfort.....	96.1
1309	Strikes are permissible if necessary to obtain justice.....	97.6

## Class 2 (90 to 94.9 per cent)

1260	The seventh commandment forbids all unjust damaging of another's goods.....	94.1
1266	The seventh commandment forbids passing bad coins....	92.4
1283	If the owner of ill-gotten goods is dead, restitution must be made to his heirs.....	94.1
1287	If the person has not the means to make immediate restitution, he must resolve to do so at the first opportunity....	92.3
1305	Employees are bound to do an honest day's work and not to idle their time.....	92.8

## Class 3 (75 to 89.9 per cent)

1267	The seventh commandment forbids adulterating goods....	89.8
1278	Stealing is a mortal or a venial sin according to the amount of injury done to the individual or society in general .....	89.9
1280	The taking of even one dollar or less from a very poor person may be a grievous sin.....	87.1

1297-B	Employers must see that working conditions for their employees are safe for the soul.....	88.0
1273	It is a violation of justice to fail to keep an agreement or contract .....	81.8
1284	If the owner of ill-gotten goods is unknown or cannot be found, the property must be given to God by giving it to the poor .....	81.3
1292	When one finds an article of value he should strive to discover the owner, but if he cannot, he may keep it.....	83.9
1293	In extreme necessity one may take what is absolutely necessary, for the right to live is above property rights.....	83.7
1275	It is wrong not to pay debts when due.....	65.2
1290	Servants violate justice by pilfering or wasting their master's goods .....	61.7
1279	Stealing a day's wages from a person is usually grievous	35.2

The percent of students answering correctly the questions pertaining to the seventh and tenth commandments is about the same as the per cent of students who know the facts pertaining to the sixth and ninth commandments. There are thirty-two essentials. Of these, twenty-one truths have been mastered; the remaining thirteen facts require more study on the part of students. Most of these facts pertain to justice and honesty toward others.

### THE EIGHTH COMMANDMENT

#### *Class 1 (95 to 100 per cent)*

1312	The eighth commandment forbids lying.....	96.4
1314	The eighth commandment forbids uncharitable conversation .....	96.2
1318	A lie which injures another seriously is a grievous sin....	96.7
1328	We are allowed to reveal another's faults when the person to whom we tell them has a right to know.....	96.1
1331	Serious faults of others may and should be made known to parents or teachers who may be able to correct them....	99.2
1335	One who has injured another by detraction must try to repair the evil.....	98.3

#### *Class 2 (90 to 94.9 per cent)*

1313	The eighth commandment forbids detraction.....	93.6
1316	The eighth commandment forbids rash judgment.....	90.7
1327	Breaking promises is a mortal or venial sin according to the gravity of the matter.....	91.3
1333	It is wrong to listen to detraction and uncharitable conversation if we take pleasure in it or encourage it.....	92.4
1336	We must keep secret what would be detrimental to another if made known.....	92.8
1332	Tale-bearing is a mortal sin or a venial sin according to the injury done.....	80.4

1339	Young people should not conceal from parents, teachers, or superiors what these have a right to know.....	84.8
1317	Definition of the term "a lie".....	78.8
1323	Definition of the term "uncharitable conversation".....	76.3
1334	One who has injured another by slander must take back what he said.....	77.5

*Class 4 (Under 75 per cent)*

1315	The eighth commandment forbids rash judgments.....	73.9
1329	We are allowed to reveal another's faults when it is for the good of the guilty person.....	61.4
1337	We must keep secret what is told in confidence.....	60.5
1324	Definition of the term "rash judgment".....	56.3
1330	We are allowed to reveal another's faults when it is necessary to protect ourselves or others from evil.....	52.2
1321	Definition of the term "detraction".....	36.8
1320	Definition of the term "calumny".....	27.3

On the twenty-three essentials pertaining to the eighth commandment, students show a wider divergency and a lower per cent of knowledge than on the facts applying to the preceding commandments. This may be due to the number of terms they were required to define. One is inclined to think that students do not know sufficiently well the meaning of terms. This has been intimated in the analysis of the results on the test items pertaining to the second commandment. The students cannot define satisfactorily the five terms in Classes 3 and 4.

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### SYMPATHY IN EDUCATING BOYS

How simple, this first element of an almost fool-proof method of educating boys! Sympathy: that quality of the teacher whereby he feels with the boy; not against, at or for! Yes, I can see it too; teachers often profess to be disinterested, detached, and remote from the individual boy in class, presumably in the sense of evangelical detachment. Whereas, had they the true pedagogical sympathy, they would feel with the boy to the point of sharing (much like sharing in the joys and sufferings of Christ and His Brethren in the Mystical Body—did I say, "much like"?) his points of view, his moods, his feelings, his struggles, his dumbness, his genius, his inspiration, his very inner life; in short, to the point of sharing in the whole boy. There's no doubt about it: we are full grown educators only when we see the boy as he is from the inside. That means nothing less than what I might call pedagogical sympathy with supernatural punch.

(From "Christ a la American Boy," Brother Pius, in the *Religious Educator*, Vol. IX, No. 2 (October, 1940), p. 46.)

## College Religion

### RELIGIOUS INSTRUCTION AT SECULAR INSTITUTIONS

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**EDITOR'S NOTE:** This paper was presented by Father Roger at a Newman Club Sectional Meeting that met in Philadelphia last November, during the Convention of the Confraternity of Christian Doctrine. We believe all college teachers of Religion will be interested in the author's observations.

The original assignment for this part of the program was given under the title, "The Christendom Series," and Professor Carlton J. H. Hayes had been scheduled to talk. In his regretted absence, the committee has asked me to speak on Religious Instruction at Secular Institutions. This title is broad enough to include the religious instructional work of all our Newman Chaplains dealing with students in their four years of undergraduate college years.

#### I. THE TRUE BASIS OF RELIGIOUS INSTRUCTION

It is undisputable that the teaching of Religion to college and university youth continues to have its problems.<sup>1</sup> He who first attempts this task of teaching college youth finds that some students are without any notable knowledge of Religion, others cannot think logically in questions of Religion, others do not seem to be interested, others present the most amazing view points and opinions, and others finally admit frankly that they are utterly confused when asked

<sup>1</sup> See the *Journal of Religious Instruction*, Feb. 1941, p. 495: "Basic Problem in College Religion" by Rev. Roger Schoenbechler, O.S.B.

about matters religious. The sincerity of our students adds to the enigma.

The basic difficulty underlying all of this seems to be apathy and indifference to the acquiring of religious knowledge. The cause of this apathy seems to be the secular spirit of the world around us. Our students often come to us with the attitude of the world that man is supreme and that he has within himself the answer to all things. Unwittingly to them, the secular spirit has pushed God back to a place of minor importance, and thus the study of Religion has little to offer them, so they think.

The basic problem therefore is: How can we motivate our college youth to take up the study of Religion seriously, as a matter of supreme importance to themselves and to society?

Making the study of Religion too much of an intellectual matter, or entirely so, will not easily persuade a great number of students in our day. They have the faith, to be sure. But if our students are not taught anew and repeatedly to pray that faith which is in them, then our teaching of Religion will bring forth only dryness of spirit. And we must teach them to pray in the manner set forth by the Church, in the spirit of the Church's liturgy, which is the official, the authentic and primarily important worship of God. Someone once wrote that "the liturgy is dogma prayed on one's knees." Praying authentically will impress the tenets of their faith more and more upon their minds and hearts. Now, students are more likely to seek a further understanding of faith thus prayed than of faith not prayed. Praying the faith will rarely fail to bring them to us, even with great eagerness and devotion, to have that faith further explained. This may make only amateur theologians of them, but theologians nevertheless in their own right, as every Christian should be. St. Anselm of Canterbury once wrote: "Theologia est fides quaerens intellectum—Theology is faith seeking understanding." Faith prayed, Catholic dogmas expressed in prayer form, will inspire our students to seek that fuller understanding so consonant with their seeking after higher education in other fields, and so necessary for giving them the proper balance in their physical, mental, and spiritual development. Thus, the

primary motivation must obviously come from God. The question, of course, remains: How can we get students to pray? This can usually be achieved by offering an opportunity to become active worshippers, especially at holy Mass, instead of being passive and "dumb spectators," as Pius XI once wrote. When all is said and done, all of our religious instruction must in some way connect up with, lead to, inspire and imbue our students with the true Christian spirit, the true spirit of Christ; and, to quote the oft-repeated but oft-forgotten phrase of Pius X, "the primary and indispensable source of this true Christian spirit is the active and intelligent participation in the sacred mysteries of the altar." We would do well to make all of our religious work as Chaplains and all of our religious instruction revolve around and spring from this great Catholic principle.

To sum up at this point: Through liturgical prayer we may confidently hope that our students will seek religious instruction as they never sought it before.

Therefore, before we set out on any program of religious instruction, we must first set up a program of liturgical action. In fact, even without special and formal instruction, the liturgy is not only the direct and God-given means for worshipping God and sanctifying souls through the grace conveyed by the liturgy, but it is also a potent means for instructing the faithful. There is a short article somewhere in the writings of St. Thomas, in which he takes this quite for granted, that the Church for centuries has relied very much on the liturgical texts of the feasts and Sundays of the year to keep alive in the minds and hearts of the faithful that admirable synthesis of Christian teachings which concern the Incarnation, the Redemption, and the Christian way of living. Pope Pius XI, in his Encyclical establishing the feast of Christ the King, ("Quas Primas," Dec. 11, 1925), emphatically expresses this same principle, saying: "People are better instructed in the truths of faith and brought to appreciate the interior joys of Religion far more effectively by the annual celebration (i.e., throughout the year) of our sacred mysteries than by even the weightiest pronouncements of the teachings of the Church."

Who will say that our Catholic students at secular institutions, or anywhere else, are today so far advanced in "wisdom and grace" that they cannot profit immensely from this "active and intelligent participation" in the liturgy? I would venture to say, without even considering myself bold, that the true key to the entire situation of religious instruction at any time and in any place is to be found in this selfsame "active and intelligent participation" in the liturgy of the Sundays and the feast days of the liturgical year of the Church.

## II. INDIRECT CHANNELS FOR RELIGIOUS INSTRUCTION

No doubt, the title of this paper suggested strongly that I should go into the question of religious instruction in the classroom, or into the problem of Religion courses. At this point, however, I find that I have said all that I consider most important, and would be content to stop here. Then, too, the last issue of *Newman News* (October, 1941, p. 5) contains a whole page of my own suggestions for courses, to repeat which would be superfluous, and therefore I would respectfully refer those interested to this issue of *Newman News*.

During the time which remains, you will bear with me in the consideration of a few stray pertinent points, first, concerning indirect channels for religious instruction, and second, concerning formal class-room religious instruction.

Aside from the regular sermons and class-room instructions there are a number of indirect means for religious instruction which we should at least note here in passing.

Chaplains will have little difficulty in recognizing that those many and casual meetings between chaplains and students, individually or in groups, on the campus or at the Newman Club center are very important moments on which the chaplain should not fail to capitalize. His daily meeting of students becomes a truly religious barometer and keeps him up-to-date with the religious spirit of the campus.

There may be a Catholic fraternity or sorority, or a student Council of the Knights of Columbus, or some religious society. The chaplain may even be fortunate to have under

him a number of Tertiaries or Oblates of St. Benedict, or any other group of Catholic students who meet from time to time. The members of these groups ought to be cajoled and entreated and induced eventually to clear their decks of the debris of the past and step in line with the aims of the Confraternity of Christian Doctrine, by having a religious discussion meeting frequently enough to attain the desired objectives of such meetings.

The members of the student choir, if there is one, and there should be where there is a chapel, should be instructed in the true spirit of the approved liturgical music of the Church, and should have the meaning and spirit of the texts they sing explained to them when they gather together for rehearsal.

The young men who serve at Mass are not as immune as we sometime think to receiving more than the superficial directions for serving. Opportunities should be seized to gather them together from time to time and explain the Mass, the sanctuary and sacristy to them.

These suggestions are made with the presumption that if students are interested in a Catholic fraternity, sorority, or in any other group, they can possibly also become interested in religious discussion as a group; or if a student is interested enough to sing in the choir or serve at the altar, he should also be interested in knowing more about his chosen field of religious action, and thus will end the proverbial quips about servers and choir members.

So much for religious instruction outside of the classroom. It is taken for granted that each Chaplain gives the proper attention to non-Catholics who come to him for instruction, either individually or with others.

### III. FORMAL CLASSROOM RELIGIOUS INSTRUCTION

The classroom will of course always be the place for a more formal, detailed, complete, and systematic exposition of Religion. As already explained, I do not want to go into the question of Religion courses, but would rather leave that open for discussion.

I would, however, chiefly emphasize that in our teaching of Religion we must seek not only to impart knowledge, but to impart it systematically, inspiringly, convincingly, and above all, cheerfully, and even lightheartedly, all of this depending a great deal upon the personality of the teacher. We must be filled with an accurate knowledge of our subject, and be sincerely enthusiastic about it. This will be the case if we meditate earnestly on what we are to teach. There is no subject more difficult to teach than Religion. Would that we were not obliged to give grades in Religion. Religion is most intimately bound up with man's body and soul, with daily living and thinking and feeling and striving. Hence the Religion teacher must take all these into account. Furthermore, the Religion teacher seeks not only to communicate mere knowledge of Religion, but in his heart prays that his teaching will powerfully affect the lives of his pupils unto better living, unto closer union with God. He cannot therefore prosaically treat each student as a number, or merely be concerned about the grade which each one is to receive, as might be done in some other field of teaching. A failure in Religion on the part of a student may be a factor for discouragement, unless the case is properly handled. Students cannot easily be forced to study Religion with profit by threatening them with failure. If we do thus threaten them, we may induce them to study Religion, but the desired effect of our teaching and their study under duress will hardly be attained, and they even may lose interest in the subject.

I would also like to emphasize that in all our teaching of Religion we must never lose the proper theological perspective of Catholicism. Christ came as Prophet to teach, as King to rule, as Priest to sanctify. He left this threefold mission in the Church, and all three are important, with prejudice to none: (1) to teach the Truth by her dogmas (which are motives for right living and acting); (2) to rule and guide men by her morals (which are the ideals or standards of right living and acting); (3) to sanctify men by the Priestly Power, the Priesthood of Christ (which is exercised in the liturgy and furnishes us with the necessary divine means for attaining the moral standards of right living and acting).

to which we are motivated by the dogmas of the Church). There is nothing new in this. It is an old truth too often forgotten. All three—Motives, Ideals, and Means, must be constantly kept uppermost in mind and often brought to the fore. Then will the unity and harmony and consistency of Catholic teaching never be lost sight of, and the Catholic plan will appear as it should, logical, reasonable, sensible, and properly integrated. Thus presented, it also becomes more appealing to the sincere inquirer outside the Church.

Again, the teaching of Religion should be definitely on a college level, just as any other college class. College students, little as some may know of Religion, have a definite intellectual outlook or attitude, usually influenced considerably by the intellectual spirit of the local campus. Taking this into account, we must not make the mistake of treating our students as high school students in the Religion class. They want more than an answer of facts—they want reasons, and that means the application of philosophy and theology, the spirit of research.

As to the problem of giving courses for credit, I would like to urge that all the chaplains, who do not have the privilege of giving courses for credit, approach the proper authorities of their college or university, and negotiate with them for the necessary permission. We should be ready to satisfy the university as to our qualifications just as anyone on the faculty, and we should be ready to submit a syllabus of our courses for approval by the respective committee on courses and accreditation. Little difficulty should be encountered if the chaplain shows that he has courses which do not run counter to or overlap any university courses, and that his courses will be handled as competently as any other college courses.

I would also like to make a plea that we all study the problem, in our respective institutions, of eventually introducing courses in Scholastic philosophy. This is a wide and open field and I believe the day has come, with all its philosophical confusion, when the presentation of our own Catholic philosophy, in a number of formal courses, will be welcomed by all thinking students. There seems to be a definite

demand for Catholic philosophy, and we must answer that need at least within the limits of our jurisdiction.

Other points for discussion are the teaching of Religion to specific groups such as the pre-medical and pre-legal students; or the teaching of correct Catholic Church architecture to the architecture students; or the teaching of Christian symbols and the philosophy of art and beauty to the students of the art department; or, finally, offering even some lectures on the liturgical music of the Church for students in music, whose musical education cannot be complete without a knowledge of at least the elements of Gregorian chant and the true nature of liturgical music.

I believe also that each chaplain should therefore provide himself a number of different courses, and follow the principle that in teaching Religion to our students at secular institutions especially we must seek to satisfy the religious and doctrinal needs of the students and not teach just any course arbitrarily. I believe also that no single unit course should run beyond a semester. A new course means a fresh attack and prevents any possible monotony. We should also bear in mind that, as a rule, we can consider ourselves fortunate if each student under our spiritual jurisdiction takes even one course during his entire college career. Some will take more than one course, and a few will take all they can. We cannot therefore be repeating the same courses, but must have a sufficient variety to hold out for several years. Since in some places freshman students are not permitted to take Religion courses for credit, I would suggest a weekly lecture, with discussion, in Religion for freshman students only.

In conclusion, may I call attention to the following references: (1) "An Attitude Scale of Religion" is given in the *JOURNAL OF RELIGIOUS INSTRUCTION* (Sept. 1941, pp. 62-74, De Paul University, Chicago). It consists of 192 statements on faith and morals, and the student is asked to mark each according as he agrees, disagrees, or is uncertain. The final results give a fair idea of the religious attitudes among the students. Such a test might prove valuable to many chaplains.

(2) In a recent issue of *The Ecclesiastical Review* (November, 1941), Rudolph Allers, M.D., Ph.D., of the Catholic

University, has an excellent article on "The Problems of Science and the Teaching of Religion." One would almost think he had the problems of Newman chaplains in mind when he wrote it.

(3) I mentioned the Christendom Series at the beginning of this paper. This series was begun several years ago, encouraged by the Confraternity of Christian Doctrine, with Professor Ross Hoffman as Chairman and six others as Editors. The books are being printed by Macmillan and thus far two volumes, selling at one dollar each, have been published. One is *Medieval Papacy in Action* by Marshal W. Baldwin, Assistant Professor of History at New York University, and the other is *Catholicism and the Progress of Science* by William M. Agar, Ph.D. Without going into details, I would say that books such as these two are a Newman chaplain's dream come true with regard to the respective subjects treated. Certainly, every chaplain should be pleased with Agar's book on *Catholicism and the Progress of Science*, in which he treats of the development of science, the question of science and Religion especially in the fields of geography, astronomy, geology, and biology.

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#### DEVELOPING APPRECIATION OF MORAL VALUES

When the value of any good action is really appreciated, the foundation has been laid for showing how such values are a part of the order designed by God. In this connection Dr. Muncker has an observation which deserves special notice. He insists that it is not enough to say to the child: "You must not do this, because God has forbidden it," but that we should say: "This action is hateful and wrong, therefore you must not do it, therefore also God does not want it and forbids it." If there seems to be no essential difference between these two, we have but to recall the frequent opinion of people that something is wrong solely because God by an arbitrary will declared it wrong, whereas He could, if He wished, also have declared it right. If this idea is not eliminated, students will have great difficulty grasping the inherent value and beauty of good action and the contrary ugliness of sin.

(By Rev. J. G. Kempf, *Helping Youth to Grow*, Milwaukee, Wisconsin: The Bruce Publishing Co., 1941, 104-105.)

## Confraternity of Christian Doctrine

### METHODS OF PROMOTING ATTENDANCE AT RELIGIOUS VACATION SCHOOLS

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**AUTHOR'S NOTE:** There will be no attempt made in this paper to analyze Vacation School programs or to suggest what method should be followed. In all the Vacation Schools of our Diocese we follow, at least in a general way, the *Vacation School Manual* of the National Center.

Statistics usually mean very little, but to prove the worth of the methods advocated in this paper, I am daring to quote some at the very beginning. The practicality of the methods will then be thoroughly demonstrated.

In the Diocese of Scranton, the vacation school had its birth in 1932, with three vacation schools and an enrollment of 264 pupils. This past summer there were 170 vacation schools with over 16,000 pupils in attendance and nearly one thousand teachers engaged in the work in about 80 per cent of the parishes of the diocese. Before a vacation school is begun in a parish, as a matter of fact before the vacation school is even announced, there are certain foundations absolutely essential to its success that must be well established; there is an almost machine-like process that must be outlined and followed.

In order to insure success for this enterprise in any diocese, there must first be not only episcopal approbation to the program, as we know there is in every diocese, but there must be something more positive than this. Since the vacation

school has not as yet fully come into its own, even among priests, and we may as well admit this, and since its importance and its worth as a means of religious instruction are not yet as well recognized and proven as in time they will be, it is essential that the Ordinary require or at least recommend, that every parish in his diocese conduct a vacation school. Then and only then is a course able to be plotted out by a Diocesan Director. According to the comparatively recent decree of the Sacred Congregation of the Council on the *Better Care and Promotion of Catechetical Education*, a central office should be established in each diocese to plan and supervise the program of religious instruction. Thereafter the direction of the work in the local parish or mission is the responsibility of the pastor, who should be equipped with the *Religious Vacation School Manual* and the other material and leaflets which are published by the National Center.

We presuppose that the foregoing has been done before any work is begun in the parish itself. Only after this is the parish ready for the Vacation School Program and ready to adopt and put into practice the methods of promoting attendance.

Not a small part of the success of a vacation school, as far as the attendance is concerned, depends on the preparation beforehand, and by this we mean not only the preparation of classrooms, desks, blackboards, and project materials, which we take for granted, but we make reference specifically to what we might call "Advertising." It means work, hard work, on the part of the priest and those associated with him in the program. In most of our parishes the priest and his fishers visited each home beforehand.

It is well first to recognize and state our difficulty and then give the solution. Securing attendance at a vacation school presents a much different problem than that of any other program of religious instruction. During the running of the School Year Religious Program the children are attending their regular school session, and their frame of mind is distinctly different from that of the child whom we are seeking for the vacation school. When the school year is ended, the thoughts of the average child do not turn to more study and instruction, but quite naturally and rightly to a change—to

recreation, to the possibility of doing things which he wants to do, to spending time on favorite projects of his own liking. Children must be first attracted to the school. It cannot be broached to them as a school. The parents, too, feel that the children after long months of study and school need relaxation. Our difficulty or our problem is not only to make the vacation school attractive and fascinating to the pupil, but we must also demonstrate to the parents that the program is something beneficial to the child not only in a spiritual way but in a physical way as well. An appeal must be explained to them, since both must cooperate for its success. It is well to remember that the child must present itself before the school can hope to keep it there. If there is poor attendance the opening day, you have not advertised well.

To the child the vacation school must be announced as an enjoyable, entertaining, interesting way of spending some of the great amount of leisure time afforded him by his vacation. It should be made clear to him that this is not a school in the strict sense of the word, but that recreational facilities, games, and entertainment are featured, that such fun would not otherwise be possible to him. We do not try to deceive the child, but only to present the most fascinating side to him.

To the parent, the vacation school must be presented as an opportunity for a child to gain religious instruction equal to that gained by attendance at a parochial school for several months; it must be presented as an obligation on the parents' part to see to the attendance of their children to gain this instruction. At the same time, it must be presented to the parent as a beneficial physical outlet for the pupil during his vacation. It must be made clear too, that the parochial school always ranks first in the contribution to religious development. In other words, the first step towards the success of a vacation school is to explain well just what one is both to parent and pupil, and to impress upon the parents their responsibility to see to the enrollment of their children.

Assuming that the vacation school has been well advertised, the next step is the development of the program itself, and here it should be borne in mind that the most important part of this whole venture, and this is true of all classes in

Religion, is that the child come to a knowledge and a love of Christ rather than that he learn or acquire a complete but a dry knowledge of all the answers in a Catechism or any given text book. Therefore, use should be made of art, stories, music, project-work, even such things as quiz games, if these are conducive to the end. We follow the *Vacation School Manual* and have found it successful. It might be well at this point to describe in outline form a typical Vacation School Program as used in one of our well attended centers. The program, with the exception of actual instruction period, divides the children into three groups: the primary, intermediate, and junior high. In all three divisions, Religion is taught to the children primarily through art, and all three divisions follow a cycle course except for the actual instruction period.

In the primary group, which includes the first three grades, pictures of the "Our Father" and the "Hail Mary" are colored, and the children are taught the prayers through the pictures. Then follows a story hour in which an instruction is given in story form. Immediately after this more or less passive part of the program, the children are taken outside the classroom, and a program of supervised recreation is presented in the open air. Then the children return to the classroom where they are taught hymns and songs. "Children love to sing," has been repeated over and over again by the teachers of vacation schools, and since they enjoy this so much, and it is at the same time a method of teaching religious truth, it is well that it be an important part of the program. This is followed by the handcraft period. . . . .

In the intermediate group, which includes pupils of fourth, fifth, and sixth grades, the different mysteries of the Rosary are taught through the coloring of pictures. These pictures are very simple mimeographed outlines, depicting the various truths. In this group the entire story hour is given over to the instruction, and quizz games are played to review the Sacraments and learn Bible stories. Then follows a program of supervised recreation and a period of music and singing. Here, too, in this group the girls are taught sewing and the boys manual training, and practical religious lessons are drawn in each case.

In the junior high group, which includes pupils of the seventh and eighth grades, the Way of the Cross, the Holy Sacrifice of the Mass, and the Apostolic Church are taught through the coloring of pictures. In the study of the Holy Mass, the vestments and the sacred vessels are learned. In the study of the Apostolic Church, pictures are colored and information regarding the pictures is written beneath. During the story hour an instruction is given, and stories from Catholic authors are narrated. Then quiz games are used to learn the Commandments and establish familiarity with the Saints. After recreation, the girls make small altar linens, and the boys are occupied with manual training activities.

During the entire time of the vacation school the teacher never demands silence from the pupils except while she is speaking herself. The children must be given the impression that this is something different from school and that it is something pleasing to them. In a program so conducted no difficulty is experienced in having the children come faithfully to each session.

In the school just described there is also a certain amount of social activities for all the groups. There are walks or hikes twice a week and a party every Friday. At the close of school there is a picnic for all who attended. There are also awards for perfect attendance, the most progress, and the best completed projects. Concerning awards for effort and attendance, many educators disagree, but if awards do their part to help attendance, they most certainly are a vital asset and should be used.

Most important perhaps of all these means to perfect attendance is an immediate check-up of absentees by the priest in charge, and his group of fishers. In the school just described the priest or one of his group visited such homes the same day and inquired into the cause of absence. For holding the children in class, Sisters are ingenious. Every means must be used. The ingenuity of the one in charge will figure out an answer to the difficulty. Let us not forget we are competing with playgrounds.

Before our Divine Lord left His Apostles He commanded them "to teach all." To carry out this command which is

given to us also, every effort and every legitimate means must be used. I realize that many of the foregoing means and facilities are not available in every parish, because of lack of resources, lack of teachers, and other local circumstances, but the command of Christ still prevails. It is our obligation and duty to carry it out with the means at hand.

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### THE MOTIVES OF FAITH

What the Church has done and is doing for mankind offers a whole series of motives for faith. She alone has adequate answers to the questions that trouble the human mind: the purpose of life, the problem of suffering, immortality, etc. She alone offers the human heart adequate fulfillment of the need for reverence and gratitude. But above all this, the picture of the Church as a living organism, active in our present-day civilization, can have a strong appeal.

In offering such material, one caution is necessary. The teacher must not make the mistake of being too vague, or of exaggerating by general statements. If something is to function as a lasting motive it must be objectively true and subjectively experienced as a value. Objective truth demands that there be no exaggeration. As for subjective experience, the student must have opportunity. Therefore it is important to offer values which touch that student's own personal life.

(By Rev. J. G. Kempf, *Helping Youth to Grow*, Milwaukee, Wisconsin: The Bruce Publishing Co., 1941, p. 94.)

## THE CONFRATERNITY QUESTION BOX

EDITOR'S NOTE: Material for this section is furnished by the National Center, Confraternity of Christian Doctrine, Washington, D. C.

1. Q. *What are those items that should be provided for in a training program for Confraternity helpers in a vacation school?*  
A. The training program for Confraternity helpers in a vacation school should include consideration of the place of the helpers in preparation for the vacation school. Good discipline of the school is aided through the cooperation of the helpers' division with the religious vacation school teachers by having the necessary equipment, such as, blackboards, chalk, erasers, pencils, paper, etc., in readiness on the opening date and on each day during the session. Text books for use in the vacation school should be ordered, classified, and repaired by helpers previous to the opening of the school; and model projects, charts, and other visual aids prepared for teachers and students for development of the lessons. All this requires fore-thought and a definite plan. Helpers should be trained to assist pupils with projects in centers where classes are large. Helpers also provide for transportation for students, teachers, and workers where the Center is not a walking distance. For general efficiency helpers should be instructed to follow the program best suited to the local conditions.
2. Q. *Have you leaflets or other material that may be used in the preparation of helpers?*  
A. *Instructions for Helpers*, published by the Confraternity, proposes suggestions for outlining a course of action in conjunction with the parish program. *Instructions for Helpers* is incorporated into the 1941 edition of the *Manual of the Confraternity of Christian Doctrine*.
3. *What is the length of an average course for helpers?*

*What would you think of just a single meeting for helpers before the opening of the vacation school?*

A. The average course of instruction for helpers can be given in six to eight meetings. Where there is a parish organization with a chairman for helpers various members are assigned a definite task. It would be impossible to cover in a single meeting the necessary preparation for a vacation school program.

4. Q. *What is the general practice of providing transportation by automobile for vacation school teachers and helpers? I am thinking of a vacation school that is at least an hour's trip by street car or bus from the homes of teachers and helpers.*

A. In many districts where the Center is not a walking distance, provision is made for transportation of teachers, students, and workers. Often helpers supply private cars, and in some instances bus or carfare is provided by them.

5. Q. *What is a single text on doctrine, or not more than three texts, that you would recommend for a teacher to use in preparing herself to give explanations of doctrine in a vacation school? We have a new set-up and are not familiar with the references in the Manuals.*

A. The *Religious Vacation School Manuals* contain lists of suggestions for the teacher's reference in method, doctrine and content. In the 1942 revised edition of these Manuals this list is annotated. You will note, however, that most of the texts are concerned with method of presenting the doctrine at the various age levels. Among those listed are *The Sacraments Explained*, *The Creed Explained*, *The Commandments Explained* by Baierl, and *Instructions on Christian Doctrine* by O'Rafferty, all based on the fundamentals of Christian Doctrine and are aids in explanation of doctrine.

6. Q. *Is there any particular spiritual exercise recommended to Confraternity members?*

- A. The 1941 edition of *Manual of the Confraternity of Christian Doctrine* gives the prayers to be said before Confraternity meetings and at the end of the meetings, and at the reception of new members into the Confraternity. These prayers can also be procured from Saint Anthony Guild Press in leaflet form. One hundred for two dollars.
7. Q. *How are seminarians prepared for vacation school work in the seminary?*  
A. In some seminaries the course of Catechetics includes a study of the *Manual of the Confraternity* as well as the *School Year Religious Instruction and Religious Vacation School Manuals*. Frequently the students are sent out to teach classes in the neighboring parishes. In this way the seminarians have an opportunity to put into practice the theory of the *Manuals*. The Theological College, Catholic University, placed forty students in these classes during 1941.
8. Q. *Is information available on the number of dioceses using seminarians in vacation school work?*  
A. The National Center does not have information on the number of dioceses using seminarians in the vacation schools. However, many dioceses make use of the seminarians in their school year and vacation school programs where they are available.

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#### CATHOLIC SOCIAL TEACHING THROUGH THE REGULAR CURRICULUM

Social doctrine, social attitudes, social habits of thinking must be presented as an integral part of Catholic faith, not as something superimposed, not as something casually added on that the students may take or leave at will.

Thinking with the Church today means thinking socially. Teaching our students to think socially is not the work of a few specialists. It is the work and duty of every Catholic teacher.

Every subject in our curriculum can be made a vehicle for the teaching of this complete Catholicism.

By Rev. John P. Delaney, S.J., "Catholic Social Teaching Through the Regular Curriculum," *The Catholic Educational Review*, Vol. XXXIX, No. 9 (November, 1941), pp. 513-514.

## New Books in Review

*The Meaning of the Mass.* By Rev. Paul Bussard and Rev. Felix M. Kirsch, O.F.M. Cap., New York: P. J. Kennedy & Sons, 1942. Pp. xiv+329. Price \$2.25.

In 1939 the Leaflet Missal Press issued a volume entitled *The Sacrifice* by Father Bussard, a volume that has been used with enthusiasm by this reviewer with an adult study group. *The Sacrifice* was also used by the editorial office of the JOURNAL in preparing Exercise I of the Diagnostic Material published in its College Section last year.<sup>1</sup>

Father Kirsch, in editing Father Bussard's work for school and study group purposes, enhances the value of the original text with frequent and well-expressed sectional headings. He has also provided the volume with an abundance of material for study guidance, and with suggested readings at the close of each chapter. With the exception of references to two Catechisms, Father Kirsch's *Book Three*, and the *Revised Edition of the Baltimore Catechism No. 2*, almost all references are of college caliber. In his editorial Foreword Father Kirsch says:

The book is intended for use in the upper classes of Catholic schools as well as for the advanced instruction of Catholic students attending public schools. Advance copies of the book have also been used successfully by adult discussion clubs. Priests have likewise found the book helpful in instructing converts as well as in preparing sermons and catechetical instructions.

The diversified needs of these various groups have been kept in mind by the editor of *The Meaning of the Mass*, particularly in selecting the material for "Some Things to Do." It was thought necessary in this regard to include material that would, both in quantity and quality, meet varied needs. Teachers and others who will use the book must, therefore, feel free to select from the material offered

<sup>1</sup> "The Sacrifice of the Mass," *Journal of Religious Instruction*, Vol. XI (September, 1940), 519-532.

what would seem to meet their particular needs. Teachers will be well able to decide as to which assignments meet the needs of their particular class of students, and hence they will be expected to select only those items which appeal to them as being within the scope of their respective groups. Let each reader, therefore, select from "Some Things to Do" only those items which meet his personal interests or the needs of the group engaged in studying *The Meaning of the Mass*.

Father Kirsch recommends the same policy of selection in using the bibliography appended to each chapter. The frequent illustrations by Ade de Bethune are accompanied with problems for discussion.

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*Thomas the Good Thief.* By Julie Bedier and Louise Trevisan. New York: Longmans-Green & Company, Inc., 1942. Pp. 27. Price \$1.00.

This is another story by the author of *The Long Road to Lo Ting*. Children will like the new adventures of the Chinese boy Thomas. They will be interested in his life at the mission, of his exciting journey to Wuchow, of the trip on the boat that was piled with freight, of the pirates that first looked like just ordinary passengers, and of how Thomas came to get the name "The Good Thief." The black and white illustrations will appeal to children as well as the explanation of letters and Chinese characters on the last page.

Julie Bedier is a Maryknoll Sister who has had sixteen years of mission work in China. She edits the teacher's mission magazine published at Maryknoll and is the author of those very fine study units on China and Japan that are likewise published at Maryknoll.

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*Easy Notation for Singing the Proper of the Mass.* By William E. Campbell. Patterson, N. J.: St. Anthony Guild Press, 1942. Pp. 189. Price \$1.00 on one to twenty-five copies. \$0.50 on twenty-five or more (plus postage).

This book is extremely clear and concise for choirs endeavoring to fulfill the Law of the Church that the Proper as well as the Ordinary parts of the Mass be sung. The Introit, Graduale, the two-fold Alleluja with its versicle, the Tract, the Sequence, the Offertory and the Communion for

all first class, second class and major feasts, Sundays, Ember days and rogation days are incorporated. Vigils and the Forty Hours are also contained in this volume.

While there is very little that is original in this manual, its easy arrangements of the Proper parts of the Mass should make it a most valuable addition to choirs. Only six, simple, one-line melodies need be learned to sing all of the propers given in the book; for those choirs which are more proficient, the optional, authentic Gregorian Alleluja melody found at the bottom of each page can be substituted for the two-fold alleluja of the Graduale. Also the last four stanzas of the Sequence for Corpus Christi are given with their authentic melody for choirs which find themselves more capable.

A feature which should make each line of the text easy to sing is that instead of the usual way of having short lines remain short (and long lines sometimes require a carry-over) all lines have been made to begin at the left margin and end at the right margin. The latter feature brings the final accent-syllables under the notes of the final cadence. A particularly good feature of the book is the clarity with which it can be rapidly read; this is secured by placing the syllables used with intonation-notes in front of four hyphens. If a word is broken up thereby, the hyphens are found evenly spaced, but if they come at the end of the word, these hyphens are followed by a space. In addition to the Proper, short chapters on the pronunciation of Latin and Psalmody are found. A chapter on the meaning of the Introit, Graduale, the Sequence, the Offertory and Communion is included. All in all, *Easy Notation for Singing the Proper of the Mass* is an extremely important book for choirs to have in their library.

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*Easy Notation Hymnal.* By William E. Campbell. Patterson, N. J.: St. Anthony Guild Press, 1942. Pp. 60+xxxix. Price \$0.25. School Edition.

A second volume by the same author is an *Easy Notation Hymnal* containing words and music of popular appeal which have passed the test of liturgical music censorship. The musical notation used in this book is most simple. Anyone

who can sing a scale with its ordinary intervals will be able to learn all the melodies within a short time. The numbers 1, 2, 3, 4, 5, 6, 7, which are used, correspond to the ascending scale, i.e., to the middle octave of the piano where most of the hymns are sung. Any notes higher or lower than these seven are indicated by corresponding numbers; buy notes in the octave below the middle have a dot below them; and notes in the octave above the middle have a dot above them. It is, therefore, comparatively simple to sing any hymns listed in the book by merely following the numbers which indicate the intervals to be sung.

The book is divided into two sections the first devoted to English hymns, and the second to Latin hymns: (1) Such well-known hymns as Angels We Have Heard On High; A Virgin Most Pure; Hail! Holy Joseph, Hail!; Holy God We Praise Thy Name; I Need Thee, Precious Jesus; O Sacred Head Surrounded; Sleep, Holy Babe; The Snow Lay on the Ground, and many others equally as good are contained in this section. (2) This section contains some of the better known chants such as the Adore Te; Ave Verum; Christus Vincit; Ecce Panis Angelorum; Haec Dies; Jesu Dulcis Memoria; Pange Lingua; Regina Coeli; Salve Regina. In addition to the Asperges Me and Vidi Aqum, four Gregorian Masses including the De Angeles; De Requie; Qum Jubilo; Cunitipotens; two Kyries and the Credo number three are included.

ARTHUR BECKER

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*Sunday Compline.* Collegeville, Minnesota: The Liturgical Press, 1942. Pamphlet. Pp. 36. Price 8c per copy. Discounts in quantities: 12 to 300 copies, 20 per cent; 300 or more copies 25 per cent.

This pamphlet offers the Latin and English texts arranged for congregational singing or recitation. Texts are printed on opposite pages and are set to modern notation. The form adopted has been used to assist the inexperienced congregation in following the sequence of Sunday Compline.

## BOOKS RECEIVED

*Franciscan Studies*. A Quarterly Review. Report of the Twenty-Third Annual Meeting of the Franciscan Educational Conference. St. Bonaventure, N. Y.: The Franciscan Educational Conference, 1942. Pp. 195. Price \$5.00 for an annual subscription.

Krzesinski, Andrew J. *Is Modern Culture Doomed?* New York: The Devin-Adair Co., 1942. Pp. 160. Price \$2.00.

*National Liturgical Week, 1941*. Held at the Cathedral of St. Paul and the Catholic Youth Center, St. Paul, Minnesota under the patronage of his Excellency The Most Reverend John Gregory Murray, S.T.D. Newark: Benedictine Liturgical Conference, 1942. Pp. 266. Price \$1.50.

Thompson, Rev. Newton, S.T.D., and Raymond Stock. *Concordance to the Bible*. St. Louis: B. Herder Book Company, 1942. Pp. 1255. Price \$7.50.

## PAMPHLETS RECEIVED

De Menzes, Ruth. *A Catholic Daughter to Her Protestant Mother*. Huntington, Indiana: Our Sunday Visitor Press, 1942. Pp. 15. Price 10c.

Gillis, Rev. James M., C.S.P. *What Is Wrong and How To Set It Right*. Huntington, Indiana: Our Sunday Visitor Press, 1942. Pp. 80. Price 15c. Five or more 10c each.

Habig, Marion A., O.F.M. *Contardo Ferrini. A Modern Hero of the Faith*. Patterson, New Jersey: St. Anthony Guild Press, 1942. Pp. 20. Price 5c.

Mutch, Rev. Francis Joseph. *Indulgence Aid. Practical Advice on Gaining Indulgences*. Huntington, Indiana: Our Sunday Visitor Press, 1942. Pp. 38. Price 10c. \$3.00 per 100.

O'Brien, Rev. Isidore, O.F.M. *Half the Young Men*. Patterson, N. J.: St. Anthony Guild Press, 1942. Pp. 27. Price 5c.

Remler, Rev. Francis, C.M. *A Bank Account in Heaven*. Patterson, N. J.: St. Anthony Guild Press, 1942. Pp. 25. Price 5c.

Scott, Rev. Martin, J., S.J. *This Is My Body*. New York: The America Press, 1942. Pp. 24. Price 10c. \$3.00 for fifty.

Scott, Rev. Martin, J., S.J. *No Pope Can Be Wrong in Teaching Doctrine*. New York: The America Press, 1942. Pp. 24. Price 10c. \$3.00 for fifty.

The Confraternity of Christian Doctrine, Washington, D. C., *The New Testament Series, Syllabus II. The Life of Christ, Part I. Leader's or Instructor's Manual*. Patterson, N. J.: St. Anthony Guild Press, 1942. Pp. 22. Price 15c.

The Confraternity of Christian Doctrine, Washington, D. C., *The New Testament Series, Syllabus II. The Life of Christ, Part II. For adult discussion clubs and for classes of high school students*. Patterson, N. J.: St. Anthony Guild Press, 1942. Pp. 88. Price 25c.

Wyse, Rev. Alexander, O.F.M. *Why Penance?* Patterson, N. J.: St. Anthony Guild Press, 1942. Pp. 22. Price 5c.



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